LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No 31. NOVEMBER, 1907.

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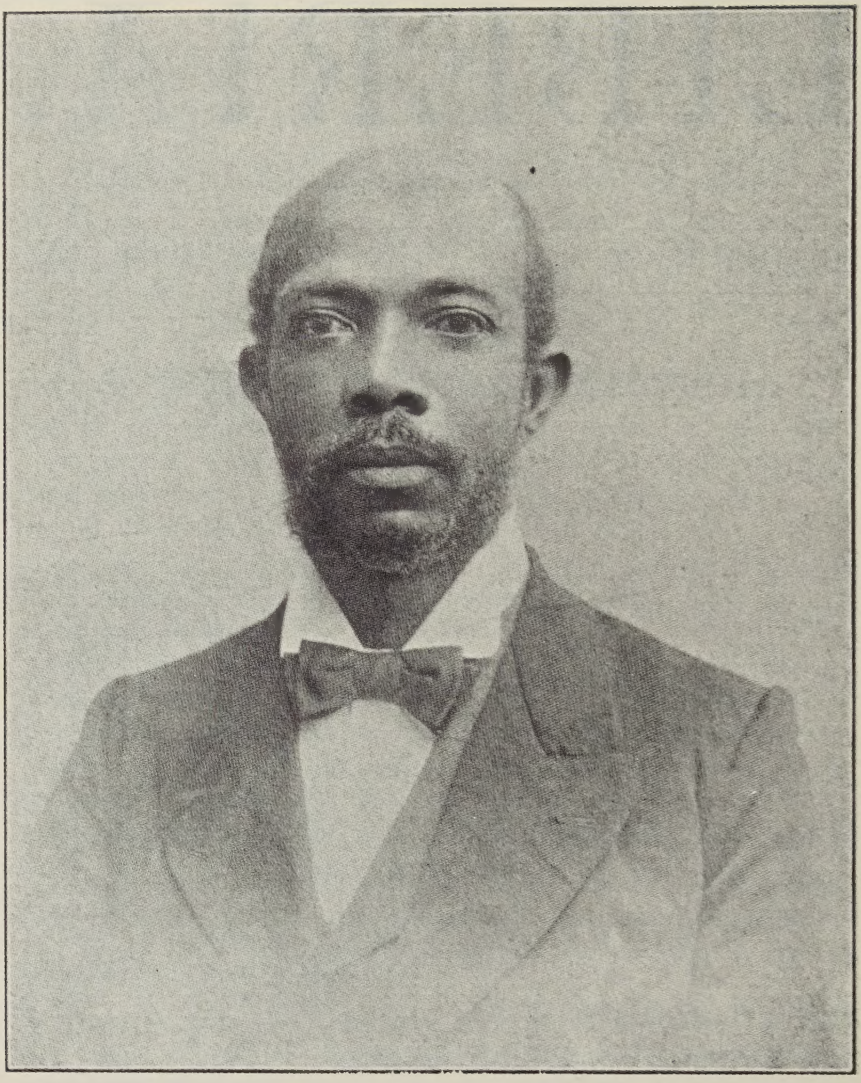

HON. S. T. PROUT

Hon. S. T. Prout was born in Monrovia, Liberia, October 21, 1855. His father came from Baltimore, Maryland, and his mother came from Virginia, United States of America. When young he learned the trade of printer, but as he advanced in years he joined and filled every position in the Methodist Church until he became a pastor, in 1898. He was always very useful in the Sabbath School. Afterwards he followed clerical business, as a broker and general agent, for several years. He was appointed Postmaster General under President Garretson W. Gibson, and has held the position since that date.

LIBERIA.

BULLETIN No. 31. **NOVEMBER, 1907.**

THE TRAINING OF THE NEGRO LABORER IN THE NORTH.

HUGH M. BROWNE.

"All nations have their message from on high,
Each the Messiah of some central thought,
For the fulfillment and delight of man;
One has to teach that Labor is divine;
Another Freedom; and another Mind;
And all, that God is open-eyed and just,
The happy center and calm heart of all."

An English colonist of South Africa, writing about the future of the native African in that section, says: "The natives must go, or they must work as laboriously to develop the land as we are prepared to do." Ex-President Harrison was accustomed to say: "The Indian has citizenship and a white man's chance offered to him, and must take it or perish." These two statements, I candidly believe, represent the attitude of the vast majority of the Anglo-Saxon race toward "retarded races." This attitude means that we, as a race, must "work as laboriously" and as successfully to overcome in the struggle for existence as the white man has done, or we must go—whether we dwell in dear old Africa or sojourn in other lands. What I should like to see expressed in every word and act of my race is the determination not to go—whether the going means annihilation or amalgamation. But, determining to stay, shall we labor to produce an imitation of a white man or a thoroughly developed black man? Shall our goal be an artificial flower or a naturally developed wild flower? Or, to be specific, shall citizenship *de jure* and *de facto* in these United States be the end of the colored man's efforts in social and political development, or the means by which he shall

become the founder and builder of a developed African nation? Should the thoughtful colored men—whether pure black or mixed blood—come out into the open and answer honestly this aim-settling question, the Negro problem would become clarified and we could call a spade a spade, and the adjustment of the races would become an easier proposition. For myself, I stand for a developed African race in Africa, and, to me, the United States is the greatest of the schools from which the founders and builders of this African nation are to be graduated. This race lesson, which I learned first at my mother's knee, has been confirmed by the observations and experiences of my life in this country, in Europe, and in Africa.

I accepted the honor of an invitation to take part in the discussion of the topic, "The Training of the Negro Laborer in the North," before this distinguished Academy, solely that I might, perchance, invite its thought to this viewpoint of the Negro problem, and present some considerations which make the economic training of the Negro laborer a necessity.

I believe God has ordained of races, as well as of plants, that each shall bear fruit after its kind, and that the periods of maturity—fruit-bearing times—differ among races as they do among plants. I have, therefore, no patience with the sentimentalities, weak excuses, and grotesque imitations which flaunt themselves as solutions of a problem which, under God's providence, must be solved by natural laws.

We have before us today the records of two and a half centuries of slavery in this country; the records of forty-three years of freedom in this country; quite an extensive knowledge of Africa and its peoples, and the records of the civilizations of the other races and peoples which inhabit the earth. The time has fully come for us to read our destiny in these records. We shall, however, most assuredly fail to discover God's purpose concerning us if we fix our attention upon any one or any class of facts in our history or in these records. We must take in the whole range of His providences if we would know by what path He leadeth us, and appreciate the design in any one of them.

Let me illustrate by the following story, which I heard while in Africa: A clerk in one of the European factories there was previously a member of a German military band. He carried his

horn with him to Africa, and regularly practiced alone the bass parts of the pieces which he had been accustomed to play at home. A native boy, who worked in the same factory, frequently expressed his surprise that the white man, who could do so many wonderful things, could not produce any better music than that which came from the clerk's bass horn. It chanced that one of the agents took this lad to Hamburg, where he heard a full brass band. On his return he said to the clerk, in the English of the west coast of Africa, "Daddy, your horn no be fit for something by himself; but suppose you can blow him one time with all dem horns, he be fine plenty." It is only in the harmony of all our experiences that we appreciate the music of any one of them. Joseph in the pit; Joseph a chattel in the Ishmaelite's caravan; Joseph a slave in Potiphar's house; Joseph a common convict in the Egyptian jail, are single facts in which there is no music; but these several facts, blending and harmonizing in Joseph, the Prime Minister of Egypt and the savior of Israel from starvation, produce rapturous music which lifts us to "a height from which we anticipate better ages"—to a height from which we comprehendingly and joyously swell the chorus when Shakespeare sings:

> "Sweet are the uses of adversity,
> Which, like the toad, ugly and venomous,
> Wears yet a precious jewel in his head."

To this height I would have every thoughtful Negro climb today, and from it interpret our present condition and environment in this country, and learn that misfortunes, single or many, unrequited toils, and terrific violences in the life of a race do not indicate that God has no gracious purpose concerning it, but that these are but the chastisements of a loving Father, made necessary by the stiff-neckedness of that race. Our view of the Negro problem, then, would be comprehensive and racial. It would not be colored by impulses and desires born of selfishness and egotism, nor would it limit the time element of the individual reformer to the threescore and ten years.

The development of a race or people is a process which requires not years, but centuries; the food on which it feeds requires such a long time to digest, and affords at each meal little

nutriment. Listen to this historical statement concerning the civilization of Europe. Says Guizot: "The history of the European civilization may be thrown into three great periods: first, a period which I shall call that of origin or formation, during which the different elements of society disengaged themselves from chaos, assumed an existence, and showed themselves in their native forms, with the principles by which they are animated; this period lasted almost till the twelfth century. The second period is a period of experiment, attempts, groping; the different elements of society approach and enter into combinations, feeling each other, as it were, but without producing anything general, regular, or durable; this state of things, to say the truth, did not terminate until the sixteenth century. Then comes the third period, or the period of development, in which human society in Europe takes a definite form, follows a determinate direction, proceeds rapidly and with a general movement toward a clear and precise object; this began in the sixteenth century, and is now running its course."

I am disposed often to look upon the proscriptions, discriminations, and prejudices which we are made to feel at every turn in this country as a chastisement necessary to accomplish in us what the chastisements of the wilderness accomplished in the Jews; and I fear that we have as yet but tasted of the bitter waters of Marah; the deadly bite of the serpent is yet to come, unless, happily, our necks prove not so stiff as theirs, and we become persuaded by gentler strokes in this the formative period of our development to learn, among others, the following vital and indispensable lessons:

1. We must come to know God as the God of our fathers. He must become to us Jehovah—a God perfecting that which He has begun in us, a God fulfilling the promises which He made to our fathers. We must come to understand and believe that blessings dispensed by Him are equally efficacious, whether we picture Him dispensing them with ebony black or lily white hands. Yea, we must come to know of a truth that He says to us, as a race, "If you obey My voice, you shall be a peculiar treasure unto Me."

2. We must come to know ourselves. If the proper study of mankind is man, then we should specialize in the study of the

black man. Our present progress has begun to create a demand for this knowledge, and the data for it is fast coming to hand.

When the Jew entered the wilderness all his types of civilization were Egyptian, but he did not wander long before he felt the necessity for types of his own; then he began to use the former as a means to an end. Like the old-fashioned pump-makers, he poured the water of the pumps in operation down the barrel of the new pump to enable it to send forth its own. This lesson a kind Providence is teaching us now. All the lessons of civilization which we learned in slavery and are now learning in freedom must be regarded by us as the water from the pump in operation to be poured into the barrel of the new one. "Keep thy heart with all diligence, for out of it are the issues of life," is commanded of races as well as of individuals; and the inscription over the temple of learning is also the inscription over the gate which opens to the highway of a race's development, namely, "Know thyself."

It is, however, so much easier to live upon the crumbs that fall from the rich race's table than to raise the grain and make one's own bread that many are satisfied to eke out an existence in this way. But the time will come, under God's providence, when these crumbs will produce nausea, and their starving bodies, minds, and hearts will turn toward more appropriate and nutritious food. I am aware that this is a strange doctrine to those of my people who have grown fat on these crumbs, and believe this fatness to be health. These men are not so wise as the foolish servant who wrapped his talent in a napkin and hid it. They give their talent at once to the man who has five, and are idiotic enough to believe that they will share the profits which he earns. If he who brought back all that his Lord gave him is accounted accursed, what shall be the lot of these? Tell me not that God has put millions of black men on this earth and given them a rich continent for no special purpose! Tell me, rather, what history teaches, that the black man has not yet reached that stage in his development where the idea of race mission enters—where races fall upon their faces and exclaim, "Lord, what wilt thou have me to do?"

3. We must come to know that the potentialities of a nation have been implanted in us. In Egypt, Israel was a family and

a tribe; in the wilderness, she became a nation. God made the black race for a nation. He is the Father of all nations, and will be glorified by their differences. He has appointed different nations for different missions in the accomplishment of His purposes in this world. "There are diversities of gifts, but the same spirit; diversities of workings, but the same God who worketh in all."

There is no malice against the white race in this viewpoint of the Negro problem, nor is there any antagonism to the efforts of the white people of this country to assist in our peculiar development. A nobler and more Christlike body of laborers never entered the field for humanity than the white philanthropists and teachers who started and, in many instances, are still carrying on the work of education among our people in the South, be these philanthropists and teachers Northern or Southern. On the contrary, their assistance from this viewpoint becomes more essential and effective, because it will touch our struggle only at points where the impossible to us presents itself. With the spirit of the Master before the tomb of Lazarus, these benevolent friends will do for us only that which we cannot do for ourselves, and they will require us to roll away the stone. Assistance rendered us in this wise will not interfere with, but hasten, the accomplishment of the God-appointed mission of the black race. The duckling will take to the water, even though the hen furnish the warmth for its incubation. Confusion, incongruities, and consequent waste of effort and means arise when the hen attempts to make a chick of the duckling.

We rejoice in the soul-stirring song which our white brother is still writing and singing to the world. What encouragement and enthusiasm it carries to those who are in the thickest of the struggle for life, and how the arches of heaven must ring with the strains of altruism which ever and anon burst forth to strengthen those who struggle for the life of others. But

> "Because the nightingale so sweetly sings,
> Shall meadow-lark and hermit thrush be still?"

Give us not this song as a substitute for ours because ours is still unwritten; rather teach us the theory and practice of music and the art of composition, that we may write and sing ours.

Teach us this in the spirit of the brotherhood of man, and we shall produce our song and sing it; not in opposition nor in competition, but as a part of that God-ordained variety which must be the charm of heaven, as it is the spice of life on earth.

The Japanese, who fifty years ago were known as little, harmless heathen, are today, in their same home, one of the first nations of the world. They gathered all over the western world the waters to start their pumps, and the life-giving and preserving value of the flow of these pumps has astounded the world. In God's appointed time the same will be true of the now heathen African, and the western waters which shall start the flow of his pumps will be carried back to Africa principally by American citizens of African descent. Already a band of Tuskegee graduates, under the auspices of the German Government, has introduced cotton raising among the native Africans in Togo, Africa. I beg pardon for the personal allusion, but I consider it the greatest privilege of my life that, twenty years ago, I was permitted to furrow the ground for the seeds of industrial education in the Republic of Liberia.

In all due modesty, let me suggest that—

The soul which, under the benumbing influences of slavery, has given the world the Negro plantation melodies possesses a natural endowment too rich to be developed for any mission than its own;

The slave who has supported and protected the wife and daughter of his master, while the latter fought to perpetuate his slavery, has too much altruism to sell his birthright at any price;

The man who has forgiven and forgotten so readily and willingly, as has the Negro, the most barbarous outrages on his wife and daughter has too much of the Christ-spirit to sail on the sea of life under any other colors than his own.

Let me affirm, in this connection, that the training in civilization, citizenship, and self-government which my people are receiving in this country will no more lead to the bugbear of Negro domination or the scarecrow of amalgamation than will a course in gymnastics lead to the change in the color of their skin. On the contrary, the desire to strike out for themselves will vary directly as this training.

Having stated my point of view, I wish now to refer briefly to

the necessity for our training in the economic activities of your civilization. When I was in Africa I saw two farms; the first was worth twenty times its original purchasing price, and the second was worth simply its original cost. These farms had the same soil, the same climate, the same sunshine and rain, and were on the bank of the same river. What nature had done for one she had done also for the other; but the owner of the first farm had cleared it, set out coffee trees, cultivated them, cured and hulled the coffee bean, shipped the same to Europe, and lived on the money returns; while the owner of the second farm had left it almost as he found it, and lived on its wild products. When I came to know them I found that these two men differed as much as did the farms. The difference in value between the two farms was due to the amount of work done on each by its owner, and the difference between the two men was due to the amount of work done on each by his farm. The first man was a strong, vigorous physical specimen of humanity; every stroke of the axe, every stroke of the hoe, every pull of the rake, reacted on his body and made his muscles supple and strong, his digestion good. This man was also considered a strong man mentally; he was considered by his neighbors as a well-informed man—a man of good judgment. In his efforts to plant and cultivate a profitable coffee farm he had read all the literature and sought all the practical advice obtainable on this subject; he had tested this information in the practical management of his farm; he had gone further, and experimented along lines which his actual observations had suggested; he had purchased and used implements employed in other countries on coffee farms; he had reconstructed some of these and made others of his own. All the thought and manipulation that he thus gave to the cultivation of his farm reacted upon his mind, and made him what his neighbors considered him. Further, this man was looked up to as a man of good principles, a morally strong man. In the purchasing of the things required for the development of his farm and selling the harvest of the same he had bargained with other men, had been cheated, and cheated others; but, bent on success, he learned first amid these experiences that honesty is the best policy, and later on became a disciple of the Golden Rule.

As I thought of these two men it seemed to me that the difference between them was, in a general way, from an economic standpoint at least, the difference between your race and mine. We have practically lived for centuries upon the wild products of Africa, while you have cut down the forests, gone down into the mines, crossed the seas, captured the forces of nature, made them do your building, and are now the strong and the conquering race that you are by reason of the reaction on you of the work you have done on nature. So tremendous, so complex, and so subtle have become your efforts that you have outgrown the capacity of the organs of your senses, the medium of communication between you and nature. Why, if the instruments which you have invented to reinforce the natural capacities of these organs were destroyed, you would be as helpless in many departments of the activities of your civilization as a man deaf, dumb, and blind. We have not yet reached the stage in our development which even suggests that the natural capacities of these organs are limited. The qualities contributing to social efficiency which you possess by reason of your achievements, viz., "such characteristics as strength and energy of character, probity, and integrity and simple-minded devotion to conceptions of duty in such circumstances as arise," are attainable by us, and you, under God's providence, have become our teachers and our trainers. You cannot legislate these qualities into us, nor can you preach them into us; but you can, and you should, secure for us "a free hand, a fair field, and a cordial God-speed" in the economic activities and avocations of your civilization, so that, struggling in these, we may develop such qualities. Work is the means by which you have succeeded, and it is the only means by which we shall succeed. Our introduction to continuous work was in slavery in the Southern States. The climate was similar to Africa, vegetation was similar to the vegetation of Africa, and the economic system was exceedingly simple. This condition permitted us to pass somewhat gradually from the work of gathering wild products to the work of cultivating these products. The reaction from the work in slavery produced the natural results, as benumbing and degrading as the system was. During slavery the mental element was a minimum, and the moral element was present by precept only. I have no excuse to

offer for slavery; nevertheless it has brought us into contact with a more advanced race, and whatever of civilization and development we now possess came to us by means of it. The blessings to Israel in Egypt were mightier than the hardships endured, and I am persuaded that we shall by and by acknowledge the same concerning our bondage in this country.

Since slavery the elements of self-help, self-direction, and self-protection have entered into our work; but the change from unskilled labor to skilled labor has lagged far behind the natural and necessary demand on the part of my people for it. We have received about all the developing influences which can come to us as a reaction from unskilled labor, and we stand face to face today in this country with the tragic situation of a race shut out from the only economic means which will secure its natural development in its present stage—the opportunity to learn and practice skilled labor. As a class my people are today restricted to the formulated knowledge of books treating of the economic activities of your civilization. Exercise in these activities out of which these books grow and by which you have been developed is denied us. And yet many of you are surprised that we do not possess the social efficiency which is the effect of this exercise. The most serious feature of our condition in this country today is the lack of opportunity to engage in work which requires knowledge, thought, and skill.

As the poor man in the midst of wealth feels his poverty all the more keenly, so the Northern colored laborer, living in the section of discovery, invention, commercial enterprise, and all the other myriad forms of Yankee ingenuity, realizes more keenly this lack of economic opportunity. It is also observable that the benumbing and degrading effects of this deprivation are more pronounced in him by reason of this environment. It does seem to me that the necessity to train the colored laborers in the North would follow also from considerations like the following:

1. The surest and quickest way, if not the only way, for him to get a working knowledge of your civilization is through systematic and continuous work in the scientific processes and with the devices, machinery, apparatus, and the like which are the useful applications of the formulated knowledge of your civilization. Or, if you please, in this way only can he learn to work

your farm profitably to you and gain thereby the requisite knowledge and skill to eventually work his own farm. (I know there are people who, having read a book on electricity, think they can run an electric plant, but the man who owns such a plant never thinks so.) This is the way the colored laborer of the North can catch the spirit of progress and thrift of the present day, and by skill, dexterity, and excellence make the profits of his labor purchase other and better opportunities. Unless he is allowed the benefits of such training he will remain, as now, in the procession of your progress, but out of step.

2. Training in the economic activities of your civilization will best enable the Northern colored laborer to discover in work other returns than the wage. Such, for instance, as the satisfaction of having done a piece of work well, and the highest reward of all, the development which comes by reaction to the worker. At present he sees only the wage, and takes the shortest cut to obtain it. Sometimes I wonder if you fully realize the amount of friction between us which this short-cut method is producing. It causes you serious vexations, and it is lessening daily our opportunities for even unskilled labor. I tremble with anxiety when I think of the possible end to which this may lead.

3. The saddest, and possibly the most serious, feature of this lack of economic opportunity is the effect on the children of the laborer. Fancy a child pursuing a course of instruction every concept of which has been built up by another race and from first-hand facts, about which neither his parents nor his playmates know anything. This fact simply paralyzes the vital principle in education of apperception.

In this connection let me testify that if ever there was a man sent of God to a needy people at the psychological moment, Booker T. Washington is one. And I would further testify that the support which the white people have given him is today the rainbow of promise that the door of hope will not be closed to the brother in black. Christian industrial Tuskegee, under a corps of colored executive officers and colored teachers, is today the most potent force at work in our development in this country. It was the realization of the importance of contact with these first-hand facts that led the Friends to establish at Cheyney, two years ago, a normal school which will supply these first-hand facts in the class-room.

We are further insisting in this connection, at Cheyney, that the present condition of the colored people makes it necessary that the school-teacher be able to give helpful precept and practice along all the lines of every-day activity. For many years to come the colored teacher will find parents' meetings a field for vital usefulness, almost as large and important as that of his school. Nicely prepared essays and speeches will not avail in these meetings; the developing influence for these meetings consists of the teacher's ability to actually perform, after the most approved and economic methods, the every-day activities of the housewife and the husbandman.

In conclusion, I wish to say that those of us who regret most the lack of these opportunities bear no malice to you, never dream of despair, and are firmly convinced that we shall secure a "free hand, fair field, and a hearty God-speed" in these opportunities some day only by deserving them through our own activity and our own spirit of love. In this spirit would I remind you that you are the truant officers who have brought us into your own school, and beseech you in the name of our common Master and your sense of fair play to teach us after the laboratory method.—*The American Academy of Political and Social Science.*

AMONG THE NEGROES—VAGRANCY AND ITS CURE DISCUSSED AT TUSKEGEE.

TOM C. NOYES.

Thursday, February 21, 1907, there was gathered in Douglas Hall, at Tuskegee Institute, a representative conference composed of prominent educators of both races and those interested in the educational development of the Negro. This was the second day of the conferences at Tuskegee, which have become so famous all over the country. The first day, as related in a former letter to *The Star,* was given up to the colored farmers of the South, who discussed their present conditions and planned for their future advancement. The second day was given to the workers, and again Mr. Booker T. Washington presided over the

meeting. The hall was crowded with men and women, some students, but mostly representative colored men and women from the different colored educational institutions in the South and Middle States. The subject laid down for discussion was "Vagrancy among the Negroes, and its Cure."

For over four hours the subject was debated, Mr. Washington, as chairman, again showing his remarkable ability in controlling discussion and in bringing out the vital points. The marked feature of the whole affair was the very earnest desire shown by the entire conference to dig down into the vitals of the subject and find a remedy. There was no effort to deny the existence of an evil in the vagrant character of a portion of the race, although there was a keen search for information as to just how extensive vagrancy was in different communities. The main search, however, and this formed the encouraging part to those interested in the advancement of the race, was to find the cause for vagrancy and the remedy. From this Mr. Washington shifted the discussion to the thought as to what effect education has had on the increase or decrease of vagrancy and crime among the Negroes. For an hour he held this thought persistently to the grindstone and forced the speakers to respond. The universal testimony from the heads of institutions, both white and black, was that the education of the Negro had decreased rather than increased crime.

During the day dozens of speakers were called on. Without giving in detail the list of speakers or of what they said, a few characteristic suggestions as brought out by different speakers will give some idea of the scope of the discussion. One speaker held that the marked vagrancy in the colored race was entirely due to liquor and that if the individual problem was solved the broader one would go with it. The problem as it presented itself to him was how to discourage liquor drinking, and his answer was to build up a new spirit in the colored churches, a spirit that would excommunicate from social and church fellowship those who drank.

Rev. Dr. Easton, at the head of the Anniston Institution in Alabama, took the view that vagrancy grew out of wrong training at home; that the colored men did not make their home surroundings and life pleasant enough, and therefore the boys took

no pride in their homes and drifted out on the streets and roads to become vagrants or worse. Mr. Washington wanted to know whether vagrancy was increasing or decreasing in Anniston, and Dr. Easton thought it was decreasing. At this point a man arose in the audience, and, after asking Dr. Easton a question, said that he took issue with him as to the home surroundings being the main cause for the growth of vagrancy. He said that he believed the city preachers who went to the country were largely responsible. These preachers, said the speaker, were men of poor character or no character at all. In many places they had three or four churches which they visited occasionally. They drank whiskey with the young men, and in other ways set them bad examples that led them to the road and evil habits. He wanted this question answered: "Do the preachers lead the boys, or do the boys lead the preachers?" The question is still unanswered.

Mr. Smith, of East Liberty College, Texas, thought that compulsory education was the great solution for vagrancy. As it is he said boys leave home between the ages of twelve and sixteen without the consent of parents. In his opinion the law should require that every minor found away from home without a passport from his parents should be taken up. He said that there were ten thousand colored population in his county, and that three years ago 10 per cent. of them were idle. This proportion was not so large now. Mr. Washington wanted to know how he could prove that statement, but he did not reply.

Professor Thirkeld, of Howard University, in Washington, said that the vagrancy question roots back into the home training. The colored ministers, he thought, were not keeping the proper grip on the boys after their school days. Then, again, in the South the convict-labor laws were making vagrants and criminals by the wholesale. Putting young men into the convict camps and chain gangs of the South, where they live and work side by side with hardened offenders, was to make certain of graduating a vagrant at the best, and a criminal in all probability. Mr. Washington supplemented this with the statement that one of the great evils in the South today in dealing with colored men convicted of crime was the effort to get financial gain from their services rather than to reform them.

Miss Bowen, president of the Colored Women's Clubs of Alabama, made an interesting report as to the organization and building of the reformatory for colored youth in Alabama. This was a project, she said, of the League of Women's Clubs, who had already purchased the land and proposed to maintain the institution for four years, after which they expected the State to take it over. She said that she wanted the boys from Tuskegee to build the first cottage. One of the troubles was to get the children from the courts, but she thought this could be overcome as the value of reforming the alleged hardened criminals, ranging in age from seven to twelve years, rather than sending them to herd with the old and finished offenders, was discovered. Rev. Mr. Carroll, of South Carolina, speaking on the same subject, told of his work in speaking in the white churches in South Carolina creating a sentiment for a reformatory. He argued that from a purely financial standpoint it was cheaper to reform the young Negroes than to punish them.

Rev. R. R. Wright, of Georgia, said that vagrants were made up of three classes: Those who can't work, those who won't work, and those who can't get work. Those who can't work ought to be taken care of, those who won't work ought to be dealt with by the authorities, and it was such institutions as this at Tuskegee that were reducing the number of those who can't get work. The colored people everywhere, he said, should get together and do something. If Mr. Washington is doing so much here, the rest could surely in their communities do something.

Miss Porter, of Indianapolis, stated that the juvenile court in that city had to a very large extent remedied the vagrancy question among the youth of the colored race. In answer to questions from Mr. Washington, Miss Porter stated that in her opinion the prejudice against the Negroes on the part of the whites was increasing rather than decreasing. In Indianapolis the whites were beginning to class all Negroes with the ignorant and bad. Mr. Stuart told of the work of the juvenile courts in Louisville. He, however, held that next to the home the Sunday school was the greatest lever to uplift the race from the stain of vagrancy. Mr. Washington wanted to know how he would get the vagrants into the Sunday school, and this was another question left unanswered.

Dr. Pollard, of Selma University, said that in his experience the vagrants were made up of those who had never gone to school or had just got enough education to ruin them. Mr. Washington was anxious to find out just how much education it took to ruin a young colored man, but the exact amount was not revealed. In answer to another question Dr. Pollard said that only 1 per cent. of the graduates of Selma University had ever been accused of crime. From this point Mr. Washington kept the discussion mainly to the line of the effect of education on the race in increasing or decreasing the tendency toward crime. He said that the constant charge is being made that it was the educated colored men who were committing most of the crime in the South and who were making up the great army of vagrants. In reply to his questions a number of reports were received from different educational institutions on this subject.

Dr. Pollard, of Selma, who had already reported, supplemented his former statement with the thought that in the early educational work among the Negroes the idea in the race was to get an education so that it would not be necessary to work, but that in recent years the entire thought had changed, and that the idea now was to get an education in order that work could be found. Such institutions as Tuskegee had sounded the keynote, and that note had spread marvelously, so that the race was rapidly learning to glory in work, and to be only desirous of an education in order to know how to do the work efficiently. It was reported from Fisk University that none of its graduates had ever been convicted of a crime. Mr. Gilbert, of Payne College, said that 240 students had been graduated from his college, and that the first criminal among them was yet to appear. He said that in the South there were shown by statistics to be 831 criminals to 1,000,000 of population, as against 833 in New England and 1,300 in the West. Crime, he argued, does not increase as education increases. Talladega College reported that it had never heard of a graduate of the college being arrested. The same report was made from Atlanta University and Spellman Seminary.

An interesting report was received from a lady connected with the colored settlements in New York. She said that there were doubtless many Negro vagrants, but not near as many as was generally supposed. In the colored districts in New York hun-

dreds of colored men could be seen during the day, but a large proportion of these men were not idle, but were hard-workers, the point being that their work was at unusual hours, mainly at night.

This will give some idea of the scope of the discussion, although many other thoughts were brought out. Gambling as a root of vagrancy was discussed, the need to make the homes more attractive in order to keep the boys at home was argued and a plan in force in one community was described by which the adults in an entire village had entered into a solemn covenant by which they agreed to stand for everything tending toward the best life of the children and to allow nothing detrimental to them.

Too much emphasis cannot be placed in any description of this conference on the earnestness that pervaded the whole gathering, because earnestness in acknowledging problems and endeavoring to find solutions seems to me to be the marked and ruling spirit of Tuskegee and of all the meetings held at Tuskegee. That this earnestness is having its effect and that it pervades every colored man who comes here as a student or as a visitor to one of these conferences was brought characteristically to light by an incidental statement made by Mr. Washington today. He said that in all the time that these conferences had been drawing thousands of colored men to Tuskegee and during the twenty years that the commencement exercises at the institute had seen the gathering of double the number that met at the conferences he had never seen a drunken man on the grounds of the institute, and had rarely seen a colored man smoking on the grounds. So far as this conference is concerned, I know that his statement is true, and it shows an earnest respect for the institute and for what it stands, a respect extending through thousands upon thousands of colored people more clearly than columns of words could do.

Before adjourning, the workers' conference adopted a set of resolutions summing up the results of the conference as follows:

"The members of this conference express their sense of the gravity of the situation brought about in recent years by the existence of a class of idlers and vagrants, particularly in the cities of the South. In view of these conditions, the members of this conference urge:

"1. That our leaders, ministers, and teachers take steps to impress upon the masses of the people the seriousness of the situation and to organize public opinion in their various communities in a way to do away with these evils.

"2. That every effort should be made to secure a wise, impartial, but rigid enforcement of the law against vagrancy, gambling, and intemperance.

"3. That as the class of vagrants seems to be largely recruited from young men and women who leave the country to go to the city, new effort should be made to improve the conditions of the people in the country districts, particularly in relation to their schools and in their opportunities to buy land and settle permanently on the soil, so that the children of the Negro farmer will desire to remain at home and take up the work of their fathers and mothers upon the farm.

"4. That measures be taken to improve the methods of dealing with prisoners, particularly those who are children, to the end that they may be reformed rather than punished, and since the customary punishment of confinement in prisons and convict camps in close association with hardened criminals encourages in them a disposition to continue their life of crime after they have served their terms, and so confirm them in their life of crime.

"In this connection, we rejoice to hear from the presidents and representatives from the leading institutions here represented that they have no records to show that their graduates have become criminals.

"In conclusion, the members of this conference desire to express their appreciation of the work undertaken by the Colored Women's Clubs of Alabama looking to establishment of a reformatory for colored children in this State and to commend their example to the colored women of other Southern States."—*The Washington Sunday Star.*

LIBERIAN LETTER.

REV. ERNEST LYON, D. D.

I am quite sure that you would be glad to know that Bishop Scott, in company with Bishop Smith, of the African Methodist Episcopal Church, reached Monrovia safely on the evening of January 6th. They were both in the enjoyment of splendid health, having been greatly benefited by the sea trip. Shortly after their arrival came also Bishops Burt and Hartzell. The Liberia Annual Conference, which has just closed its session, will occupy an unique place in history. It is the first time since its organization that it has been favored with the presence of three bishops to guide it in its deliberations. In fact, the whole occasion was one of singular interest, not only to the church, but to the state, for it was the first time also in the history of the nation, since the independence, when the capital was called upon to entertain five American bishops at the same time, three of our own church, one of the African Methodist Episcopal Church, and one of the Protestant Episcopal Church. Bishops Burt and Scott were the guests of the American legation, and during their stay with us many notable functions were given in their honor. The coming of Bishop Burt to Liberia in general and to the church in particular was timely and opportune, and will result in great good to both. His broad, generous, and sympathetic nature, apparently free from prejudice, has won for him a high place in the love and esteem of all with whom it was his privilege to come in contact. Personally it was a benediction to us to have both him and Bishop Scott as our guests. Their presence was like a sweet-smelling savour.

During the conference sessions Bishop Burt addressed large audiences, composed at one time, on the occasion of his lecture on "Some of the Providential Movements in the Redemption of Italy," of the President, his Cabinet, and many distinguished citizens of the Republic, some of whom were in attendance on the National Legislature, the Supreme Court, and the biannual convention which nominates the President and Vice-President. The address was of a high order, and was delivered with special

reference to Liberia in its national struggles. At the close of the service many were the expressions of delight and satisfaction as to the exceeding helpfulness of the address. The addresses of both Bishop Scott and Hartzell before the conference were also very helpful and inspiring. Bishop Hartzell on one special occasion carried his audience with him in his vision of the Dark Continent as it relates to the future of Christendom.

On Friday, the 11th inst., both the Bishops left for other parts of the continent on a tour of inspection. Bishop Scott remained to supervise the work in Liberia. His task is by no means an easy one. He will have many difficult and perplexing problems to solve, problems which have escaped Bishop Hartzell because of his non-residence in the Republic. The whole system, educational and otherwise, needs reorganizing and readjusting. Efforts which have hitherto confined themselves to the seacoast must be directed interiorward. The watchword of Methodism in Liberia, if it would perpetuate itself for the benefit of coming generations, must be the evangelization and incorporation of the aboriginal population into one homogeneous whole. By evangelization we do not of necessity mean the destruction of those native institutions indispensable to African life; but we mean the gradual assimilation of what is best in them with what is best in ours. We must learn that evangelization is not based upon the adoption of European fashions, frock coats, and tight-fitting garments for the loose and comfortable costumes so picturesque and attractive. We should refrain from the adoption of a policy which increases the expense of living without offering the opportunity to secure the necessary means to meet the new condition. It would be far better, in my judgment, for both Christianity and the natives if the latter were encouraged to retain their style of dress—loose and comfortable and well adapted to the needs of a tropical climate—rather than change it for one which is foreign and uncomfortable and ill befits the situation.

Some of the interesting incidents of the season were, first, the photographing of the three Bishops, in company with the American Minister, around the tomb of Melville B. Cox, the first missionary of the Methodist Episcopal Church to a foreign land; second, the function at the American legation, at which five

Bishops were present and were afterward photographed under the dome of the legation building; third, the New Year's reception and function at the Executive Mansion, at which the Bishops were special guests; fourth, the visit of our Bishops at one of the sessions of the African Methodist Conference, over which Bishop Smith presided. After the usual introductions and words of greeting, Bishop Smith, to add to the uniqueness of the situation, vacated the chair and called upon Bishop Burt and his associates, in turn, to preside during the session of the Conference, thus introducing a precedent in which Methodist Episcopal Bishops for the first time have presided over an Annual Conference of the African Methodist Episcopal Church. This singular incident was inspiring in that it gave evidence of the fraternal feeling which ought to characterize the denominations in foreign lands operating especially among the heathen. Fifth, the magnificent reception tendered to the Bishops by Superintendent Potter and Mrs. Potter, of the First Methodist Episcopal Church; sixth, the farewell reception by Dr. Simpson and the official members of the church, at the home of the Hon. D. E. Howard, Secretary of the Treasury of the Republic of Liberia, who is himself a prominent member of the Methodist Episcopal Church. Let us in America aid Bishop Scott with our prayers and finances.—*Southwestern Christian Advocate.*

STEAD DEFENDS NEGRO AFRICANS AS SEEN IN AFRICA.

MARY CHURCH TERRELL.

"No, indeed. I do not believe in putting a protective tariff upon a race which has had a good long start and lays claim to superiority over another, so as to insure this supremacy forever, and let the race which has had hard luck and few chances get along the best it can and take what happens to be left."

Mr. Wm. T. Stead, who is nothing if not original and emphatic, never said anything with heartier enthusiasm than when he expressed this opinion in Washington a few days ago. It would be hard to find a man more generous and broader in his at-

titude toward the dark races of the earth than the editor of the English *Review of Reviews*. Since he has the courage of his convictions, and strong, fearless language at his tongue's end with which to express them, it is decidedly entertaining and refreshing to hear him talk on the subject.

I was so deeply impressed with Mr. Stead's interest in the dark races when I met him in London, two years ago, that I determined to interview him on the race problem in this country as soon as he wrote me he intended to visit the United States. But I soon discovered, when, in response to an invitation, I called upon him and his wife at their hotel, that interviewing Mr. Stead on the race problem in London and performing the same feat in the United States are two different propositions. We had hardly exchanged greetings before a tall, thin, nervous gentleman appeared, to whom I was introduced by Mr. Stead, who stated that he was the editor of an American magazine. Evidently divining my intentions, the American editor dealt my hopes a crushing blow on sight as follows:

"Mr. Stead and I have divided the world between us. He has the eastern hemisphere and I have the western. Mr. Stead can say anything he pleases about affairs in the eastern, can express himself about problems affecting colored people over there, or anything else, but he must absolutely refrain from discussing that subject here."

"Why, I wouldn't discuss the race problem as it manifests itself in the United States for worlds," quickly interposed Mr. Stead. "That would be exceedingly indelicate and improper. I couldn't think of outraging the proprieties to such an extent. But surely you will have no objection if I talk a few minutes with Mrs. Terrell about Africans way off in South Africa."

My gratitude to Mr. Stead for finding a way out of the difficulty was boundless. And having secured from his American friend a half-reluctant consent to this arrangement, Mr. and Mrs. Stead and I retired to their apartment to discuss Africans in South Africa, still vowing not to touch the race problem in the United States with a ten-foot pole.

"In the first place," said Mr. Stead, plunging into the subject with the directness and vim so characteristic of him, "I believe that Africans in South Africa and England and everywhere else

in the world"—"Except in the United States, of course," I interjected by way of reminder—"should have every possible advantage and chance, so as to enable them to catch up with their fellows belonging to other races more fortunate and advanced. I do not believe that a protective tariff should be placed upon white people, so as to enable them always to keep in the ascendancy. If they cannot hold their own without extra aids and props, they should occupy the place they can hold in a fair and free competition with others. If anybody should be shown special consideration and given extra aid, it is the representative of an oppressed and heavily handicapped race, which receives many kicks, but gets few boosts. What impressed me most while I was in the Transvaal was that the Boers worried terribly about what would become of them if Africans were educated and caught up with them. They did not express the fear that Africans might be inferior to them, but they were greatly agitated over the thought that the natives might possibly be equal or superior to them, if they had a fighting chance. 'If you give these Africans the same educational facilities which we enjoy and open the doors of trade to them and admit them to the various professions,' the Boers would ask me, 'what will become of us?' 'If you can't hold your own, with your superior heredity and environment and your splendid opportunities, when you are obliged to compete with these Africans,' I would tell them, 'you deserve to fail.'"

"But you would not think of applying this doctrine of equal opportunity and equal educational facilities to the race problem in the United States, would you, Mr. Stead?" I inquired.

"Perish the thought," was the answer. "I am simply talking about the Africans in South Africa."

"How are colored people treated in England?" I inquired.

"Well, they are usually treated like other human beings," was the quick reply. "Those who attend the universities are treated well, both by the students and the instructors. Several of them have won prizes, you know. A number of black men have studied at the Inns of Court and have been successful barristers in England. By the way, one of the members of the common council of London is a jet black man, who hails from the Trinidad Islands, I believe. When I told some of my Boer friends about

the black barristers we have had in England and the black councilman from the Marylebone district in London, they grew red in the face with excitement and rage, and one of them exclaimed hotly: 'Conditions like those are enough to start a revolution!'".

"What do you think of 'social equality'?" I asked.

"'Social equality,' indeed," repeated Mr. Stead in a tone which was half fun and half scorn. "There has never been a day in my life when I felt like arrogating to myself superiority over any human being. I believe that social equality should be divorced from race and color just as much as I believe that political equality should be separated from sex. Whenever I advocated a square deal for the natives, the question of social equality was invariably sprung by my friends in South Africa to confound me and cover me with confusion and shame. 'How would you like to have your daughter marry a black man?' somebody would be sure to ask with a confidence of tone and a defiance which indicated plainly they thought they had caught me in the meshes of my own heresy and folly at last. Well, I should not want my daughter to marry a costermonger for that matter, so long as he remained a costermonger and nothing more. But if that same costermonger should educate himself and become a cultured gentleman, I should not have the slightest objection to receiving him as my son-in-law. So far as my daughter's marrying a black man is concerned, I doubt very much that I should urge her to seek such a mate. All other things being equal, I believe people are happier when they marry in their own social circle and race. But I know a jolly lot of black men I should a jolly sight rather have my daughter marry than some white men I know.

"Let me tell you about a meeting which was held in my office at Mowbray House, London, not long ago. Certain representatives of the various dark races, among them Japanese, East Indians, Africans, and others gathered in my office to discuss the superiority of the dark races over the white, if you please. And my word for it," said Mr. Stead, half rising from his chair with enthusiasm, "my word for it, they made out a good case against us."

"Have you not observed how much greater is the friction today

between the white and dark races all over the world, wherever they come in close contact, than it ever was before?" I asked.

"Certainly I have," replied Mr. Stead with a smile. "That is the most hopeful sign of all, I think. The truth of it is, the dark races all over the world are progressing so rapidly that their white brothers are becoming genuinely alarmed. Japan's victory over Russia has done more to prove that a dark skin is no more a badge of inferiority and weakness than a white face is a sign of superiority and strength than anything which has happened in a long time, than anything which has ever happened, perhaps. I believe the friction between the white and dark races today is caused more by the fear which white people entertain that the dark races of the earth may eventually overtake and outstrip them than by what some people call 'the natural antipathy' which exists between a fair skin and a black one."

"Of course," I reminded Mr. Stead again, for fear he might forget it, "you are not discussing the race problem in this country at all. You are still expatiating upon the Africans in South Africa or the Ethiopians in England or Madagascar or anywhere else they happen to be in evidence except in the United States."

"That is correct," replied Mr. Stead, while his steel-blue eyes fairly danced with the humor of the situation. Then Mr. and Mrs. Stead and I laughed outright.

"You have traveled in Africa extensively," I said. "Please tell me something about the morality of African men."

"That I will," was the hearty response. "Assaults upon white women by native men practically never occur in Africa. This is all the more striking, because the African men do much of the housework for Englishmen and Europeans. They nurse the children, play the role of chambermaid, and thus come into the closest possible contact with white women, and yet one almost never hears of assaults upon them by the natives." I did not have the courage to interrogate Mr. Stead on the attitude of the white foreigners who go to Africa toward the native women. "In Africa," continued Mr. Stead, "the natives do nearly all the menial work, while the whites shun it. The white man's attitude toward manual labor in Africa is the white man's curse. I once told a native that there are few, very few, Africans in England. 'Who in the world does the work in England, then?'

he inquired in great surprise. When the men of a subject race do all the manual labor, it nearly always happens that the dominant race looks down upon work and scorns those who perform it. The same condition exists when one sex does all the drudgery."

"It is sometimes claimed that Africans are innately inferior to the white races, because they have contributed so little to the civilization of the world," I said.

"There isn't much in that," replied Mr. Stead. "Egypt was the cradle of civilization, was it not? To be sure, it is claimed that Egyptians are not classed as Africans, as that word is generally used. But nobody knows how close was the connection between the Ethiopians and Egyptians. Besides, you must remember that Africa is Africa. There are many things which affect the progress of a people—the climate, for instance. If Africans had lived in Europe and Europeans had been indigenous to African soil, I doubt very much indeed that the white men would have done any more in Africa than have the Africans themselves. As it is, Europeans have not done so well in Africa."

Just then a knock was heard, the door opened, and in walked the American editor. My doom was sealed, I knew, and I accepted my fate with philosophical resignation.

"You did not mind my telling Mr. Stead he must not discuss the race problem, did you, Mrs. Terrell?" he coolly inquired.

"Certainly I did," I replied, following the example set by the father of his country.

I did not regret my temerity, however, and was glad I succeeded in securing the great and brilliant and generous-hearted Stead's opinion of Africans in South Africa, if he was not permitted by his literary mentor to discuss the race problem in the United States.—*The Washington Evening Star.*

PROGRESS IN BALTIMORE.

DR. BOOKER T. WASHINGTON.

I am much gratified at the progress of the colored people of Baltimore, and from what I have seen today, Baltimore is doing a great deal for its colored citizens, and the colored citizens are

doing something for Baltimore and themselves. I spent the morning going into stores conducted by men and women of our race, and it is gratifying to see the progress being made here by members of our race.

I am not flattering you when I say that the colored people here live in better houses than any city I have been in, and I have been all over this country.

It is especially gratifying to me to see the progress being made in educating the colored people here. The interest the colored teachers take in the people has extended from the school-room into the life of the people to a greater extent than in any other city I have visited. The average teacher quits school when the day's work is done, but these teachers connect the school-room with the work outside.

I am also much pleased with the provision made for colored people in the Baltimore schools. I have never seen a better kind of work than is being done at the Colored High School and Training School, of which my good friend Dr. Waving is in charge.

One way in which the Negro who lives in the North can help his brother in the South is to see to it that in every walk of life, especially in the large cities of the North, the Negro lives an industrious, clean, moral, and upright life.

I sometimes fear that, in their great anxiety to be of service to the masses of our people in the South, members of our race in the North forget to give proper attention to their own economic, industrial, moral, and religious condition. A large element of the white race will pass judgment upon the million of colored people of the South through what they see of the colored people who come from the South into the North.

The colored leaders in these Northern cities should let no opportunity escape them to organize and help our people in a way that there will be fewer loafers and fewer criminals in these Northern cities. The Negro in the North should present an object-lesson—I repeat—in the matter of occupation, in the matter of industry and economy and his home, his school, and his church.

Unless the members of our race in these Northern centers keep pace with the growth of the community in which they live

they will place the masses of our people in the South at a disadvantage, because it would be easier for the average man to think if the Negro of the North does not succeed, the Negro of the South cannot succeed. I never encourage a single individual to leave the South for the North, but since many are leaving the South, and perhaps many are going to do so in the future, I urge upon the leaders of the North to see to it that those who come among them live a life of the highest usefulness.

Let us never, as a race, grow discouraged. In the South there are more things upon which the races agree than upon which they disagree. Let us not be so much absorbed in our grievances that we fail to remember our successes and opportunities.

In the Southern States the Negro has organized and is now conducting 31 banks. He has in the United States 122 drug stores. Almost every town and city in the South has its Negro grocery and other places of business. There is practically no section of the South where the Negro farmer, mechanic, merchant, and banker cannot find encouragement, opportunity, and prosperity. In this respect, let us not overlook the fact that many similar opportunities are at our door.

At a very conservative figure the Negro is now paying taxes upon more than $300,000,000 worth of property, and I suppose the Negro imitates other races in not always paying taxes upon all his holdings.

What we have accomplished in the past in the face of many difficulties is a guarantee to what we can attain to in the future.

Finally, let us cultivate a spirit of racial pride; let us learn to be proud of our race, as the Frenchman, the Japanese or the Italian is of his. The race that has faith and pride in itself will eventually win the respect the confidence, and coöperation of the rest of the world.

Again, I am most anxious—and I know that in this I speak the sentiment of every conservative member of our race—that our race everywhere bear the reputation of law-abiding and law-respecting people. If others would break the law and trample it under foot, let us keep and respect it and teach our children to follow our example.

In this connection, I repeat what I have uttered on a recent occasion: Every iota of influence that we possess should be used

to get rid of the criminal and loafing element of our people and to make decent, law-abiding citizens.

Some may think that the problems with which we are grappling will be better solved by inducing millions of our people to leave the South for residence in the North, but I warn you that intsead of this being a solution, it will but add to the complications of the problem.

In this connection it is most important that the race leaders do not permit themselves to become embittered or soured. An embittered race or individual is always at a disadvantage and loses a large per cent. of his influence for good.

We are making tremendous progress materially, educationally, morally, and religiously. We own today, mainly in the South, an acreage that is equal to the combined acreage of the kingdoms of Belgium and Holland. The Negro today throughout this country owns more land, more houses, more stores, more drug stores, more banks, has more school-houses, more colleges, more teachers, more churches, more ministers, more professional men than has ever been true in the history of our race.

The easiest and most natural thing for a weak man to do when trouble comes is to sit down and cry; to give up in despair and to spend his days and nights in finding fault with some one else; to feel that he can get upon his feet by merely abusing some one. The strong man pursues the opposite course.

Complaint, condemnation of wrong, criticism, all have their place in the economy of race-building, but let us not as a people make the mistake of growing into the habit of depending for our future salvation on mere condemnation, cursing, hysterical ravings, and blaming some other man or race for all our ills. The weak man depends upon condemnation for everything because he has no creative and constructive ability.

Creation—construction in the material, civic, educational, moral, and religious world—is what makes races great. Any child can cry and fret, but it requires a full-grown man to create—to construct. Let me implore you to teach the members of our race everywhere that they must become, in an increasing degree, creators of their own careers.—*The New York Age.*

T. McCANTS STEWART WRITES FROM LIBERIA.

THE SORT OF PEOPLE NEEDED THERE.

To the Editor of *The New York Age:*

I am sending in this mail a letter to Mr. Alexander, of *Alexander's Magazine,* in answer to a letter from him, informing me that he is assisting Mr. Francis H. Warren, of Michigan, to send out here next September nearly 600 young men, and requesting me to write an article for his magazine.

If you think what I am saying to him is of sufficient public interest, you may run it out in *The Age.* I send this line to you, because, if I am to break word, I desire to do so through you as well as through Mr. Alexander.

I am saying to him substantially that I watch with great interest the fight which you are making in the United States for equality of opportunity. But I regard it as a hopeless struggle, and I am not surprised that many Afro-Americans turn their faces toward Liberia.

If they come here they will have a cordial reception from the President and most of our leaders. The plain people will give them the warmest kind of welcome. Outside of a small political class, it is generally admitted that we need some fresh blood, and Liberia would profit greatly if people of the right stamp from the States and the West Indies would come out here.

But no one should come who does not possess the pioneer spirit. There is nothing to be gained from people who come here expecting to find the improvements which have taken billions of dollars and over three hundred years to accomplish in the States. Our people must come here with the same spirit which white men take to the Western prairies of the United States and to the snow-clad forests of Canada. The white men who go there to make homes have to contend with difficulties a million times greater than any which confront the newcomer to Liberia. Those newcomers to this country fail who have no innate habits of industry. They have no disposition to work for the comforts of a good home, for the general education of their children, both in our schools here and in schools abroad; they have no disposition

to work along lines of patriotism for the upbuilding of a State of their own. And, because the climate is genial and nature bountiful, they lose the little energy and enterprise which they bring here, and become indolent, idle, worthless.

This country needs primarily farmers. If men will come from the States and from the West Indies to till our soil, to build up such farms as we see in New England and in the eastern and western parts of the United States; and, if they bring a little money, and some anti-bilious and anti-malarial medicines, especially quinine; and, after they come, if they stick to their farms, they can raise profitably anything which grows in the southern part of the United States or in the West Indies. And they will find a profitable market in Europe for all they can raise. And, more, such a class of workers would eventually naturally force the opening up of communication between the United States and Africa direct. In the beginning, only one steamer a month, or one steamer in two or three months, would come out of New York, or Philadelphia, or Boston; but it would not take a long time to develop such a volume of trade as to require a gradual enlargement of this merchant marine. In such an enterprise the Negroes of the United States, as well as Liberians, would take a profitable hand. Our homes on both sides of the Atlantic would be comfortable and elegant; our children would be well educated, and we ourselves in later life would enjoy the elevating influence of travel, books, and other things.

I have emphasized the need of farmers, because any man of energy, enterprise, and continuous industry can succeed in acquiring a competence from the cultivation of the soil, as no large capital is needed. But there are other simple lines of industry which could be profitably followed, such as ranching, brick-making, the lumber business, and the trades.

I wish in conclusion to emphasize this statement, that no good results accrue to Liberia or to Negroes who come here if immigration to this country is entered upon with the expectation of finding boulevards and avenues lighted by electricity; magnificent school-houses and spacious church edifices; street cars and dance halls; hotels and eating saloons. For purposes of handling large moneys from wages or salaries, from other sources of industry; for purposes of eating and drinking and dancing; for

purposes of wearing fine clothes and patent-leather shoes, and having a good time generally, let the Negro stay in the United States, where, under the leadership and domination of the white man, "flesh pots," like the "flesh pots of Egypt," have been established on every hand. Here in Liberia is self-denial and work, and the serious business of home building and nation building. The Negro possessing stern pioneer stuff succeeds. But the Negro fails who, to use Bishop Payne's expression, "is ruled by his back and his belly." He is no good for immigration to this country, and he is not wanted here.

No one need fear finding any insurmountable difficulties in the climate of Liberia. I do not like to make a personal reference, but you well know that this is my second residential experience in Liberia. I have been here over a year now, and I and my family are in perfect health and vigor. And my case is not an exceptional one by any means. Hon. George W. Ellis, Secretary of the American Legation, who has recently married a Liberian young lady, enjoys perfect health here, and has done so for over five years. You will soon have a visit from Dr. A. P. Camphor, until last month president for ten years of the College of West Africa and editor of *Liberia and West Africa*. You will find that he and his cultured wife are in as vigorous health as anybody in the United States.

Every Negro will find warm welcome here who comes possessed of a pioneer spirit, prepared and willing to "take pot luck" in the country as he finds it, and to use his muscles as well as his brains in the work of building up a home. Such a man can accomplish much for Liberia. But a man who comes here simply to make his mark in politics, or merely to exploit the country, is likely to become disappointed, to lose heart, and fail; and he would soon join the class of people who return to America and abuse Liberia.—*The New York Age.*

A SAD PLIGHT.

About fifty years ago Captain, afterwards Sir, Richard Burton, Mr. Windwood Reade and others who visited the British colonies of West Africa were so struck by the incongruity between the

character of the native race and the manners they affected—manners which they knew grew out of an accidental material prosperity, and not from any real growth of civilization—that they were seized with an irrepressible indignation, which feeling truly compelled them to write books to express. Burton's "Wanderings in West Africa" and Reade's "Savage Africa" contain serious indictments of the civilization of the West African. Their representations were often one-sided and grotesque. They took special pains to parade our weaknesses and vices and to abstain from saying one word of our virtues—if, indeed, they saw any. And as they were prominent members of the Anthropological Society, which was supposed to have its *raison d'etre* in antagonism to the Negro, their words were received with impatience and disgust by Africans who could read them.

But time has served to prove that their criticisms, unpleasant as they appeared to the bygone generation, were not without foundation. But because they were looked upon as enemies—and they seldom took any pains in individual cases to conceal their dislike—their words were not listened to.

But what has experience shown? It has proved that all the apparent prosperity, all the tinsel and show which they rudely laughed at, was not fit to live. All has passed away, leaving not a wreck behind. They knew that it was not only incompatible with racial conditions and necessities, but that it was positively injurious; but in our inexperience and our elation at an alien prosperity we did not understand this, but thought that because we had the money—not the wealth—which Europeans have we could do with it what they do, not recognizing the truth that "one man's meat is often another man's poison." One of the most difficult and most pernicious impressions for the so-called civilized African to overcome is that he is not a European. This fact alone, which is fundamental, will cause him always to fail on European lines. But he probably will not see this, as a rule, until he passes away and gives place to the aboriginal man who does see it. What we should like to emphasize in the minds of our native readers, whether they are able to grasp it at present or not, is—what seems to us an elementary truth, viz.:—that every race or nation has a peculiar character, in which it differs from all others that have been, that are, and possibly from all

that are to come, for it does not yet appear that the great Creator ever repeats Himself, and creates either two races or two men exactly alike. Without a thorough recognition of this fact the so-called civilized native is bound to disappear in the gulf which has swallowed up his predecessor.

What Burton and Reade saw during their visits thirty years ago were natives rolling (apparently) in wealth, with horses and carriages, and making frequent trips to England, surrounded by large families of boys and girls, all educated in England. They saw this, and they laughed at the folly. The African got offended; his susceptibilities were hurt. But what they predicted came to pass just the same. The horses and their riders, their houses and their children, have all passed away, with here and there a lingering survivor to lament the follies of the past and to illustrate the good sense—even if their good manners cannot be approved—of the Burtons and the Reades.

We learn that one of the survivors of those days, now at Sierra Leone, who flourished with others, but who now no longer flourishes, and is left almost alone, utterly dependent in his old age, when asked what was his present feelings as to the reckless extravagance of his past career—for he affected a carriage and pair when he had money, and it was flowing in an uninterrupted stream into his coffers—he replied candidly and pathetically: "I was misled; when you have money people flatter you, and the human heart is weak." This was candid, and should teach a lesson.

But we may come nearer home. What has become of the wealthy or, rather, *moneyed* natives whom we found here when we arrived a little over twenty years ago? They had sailing ships in which to send their produce abroad, employed hundreds of Kroomen, had banking accounts, etc., etc. Notwithstanding the expense of travel in those days, going to England to them was like going to the next village. They dreamed of perpetuity. Where are they today?

At the time when Burton and Reade published their invectives there was no native editor to review their books. But if there had been, and he had ventured in the slightest degree to coincide with any of the statements, he would have been denounced as an enemy of his race and country. But there are now, it is gratify-

ing to know, natives who discern the evil and have the courage to point it out. They are able to see themselves as others see them. A Sierra Leone contemporary some time ago contained the following striking passages:

"We can count over fifteen highly accomplished native ladies, married and unmarried, who have been educated in England, at great expense and by dint of noble sacrifices, with a view that they should bestow the advantages which God has given them for the good of their country.

"We have over sixty respectable young maidens in our city, born of respectable parents, of modest and maidenly deportment, who were educated in their own country, and are in education not a whit inferior to their more favored sisters, awaiting the guidance of these favored sisters to show them into a higher social life, and to place before them higher objects, so as to draw them from the terrible mire of temptation which so easily besets them when not ballasted by any trammels of society whatsoever.

"There are, in this city, clergymen, ministers, lawyers, doctors, government officials, and highly intellectual young native gentlemen galore, who drag on in intolerable monogamy a daily existence which renders life almost a curse to them, and leaves loopholes for the insidious entrance of malice, envy, hatred, strife, and uncharitableness.

"The whole foundation of social ethics has been sapped and blasted by the loss of mutual confidence one in the other, and an entire absence of any common platform on which it may possibly be removed. How long will these native ladies and gentlemen be content to go through life in the way they are doing at present?

"Day after day goes on the death-inviting monotonous round—business (tittle), breakfast (slander), business (scandal), luncheon (trying to ruin each other), business (dissimulation), dinner (plots) led dream-plots.

"No fear of raising a nest of hornets could induce us to refrain from calling a spade a spade, and we are convinced that the community must admit the entire correctness of the views we have advanced.

"We heard a prominent and highly talented native gentleman giving it out as his opinion that we, as a people, got too much

ahead, out of keeping with our sandy foundation, with the result that we are now sinking to our natural level, from which we would have to begin again, *with the aborigines being well in front.* Let us hasten to say that we agree with the critic entirely, and we believe and know him to be one who has given the situation very many anxious thoughts."

The last paragraph of this wonderful but truthful indictment is particularly striking: "*We are sinking to our natural level, from which we have to begin again, with the aborigines being well in front.*" This sentence contains a gleam of inspiration. The work of reform for us is back to the fathers—a backward but upward move. And whether we will or not, this movement is taking place. The aborigines are making their way to the front, and the stars in their courses are fighting for them. Valuable property formerly held by the so-called civilized is passing into the hands of Pagans and Mohammedans, and will continue so to pass until they take full possession and the population becomes normal and healthy.

The most intelligent and most faithful of our contemporary foreign friends are also taking this view.

Sir Gilbert Carter, speaking of his impressions of the African as seen in his home in the up-country of Yoruba, said:

"It is in the interior that I had the pleasure of seeing real African ladies and gentlemen."

Miss Kingsley, in her "Travels in West Africa," says:

"I feel certain that a black man is no more an undeveloped white man than a rabbit is an undeveloped hare."

Mr. Bosworth Smith, in his book on Carthage, in describing his visit to Tunis, said:

"There you see genuine Negroes, half naked and black as ebony, not the *hybrids* we meet in Oxford street dressed in European clothes and aping European manners."

On European lines the fates are against us. God will not have two races exactly alike, or the work of the world would not go on. The European's method of making, spending or hoarding money is not ours. If a combination of fortuitous circumstances enable us to accumulate what *they* call money, we cannot keep it or transmit it. Either we are taken from it or it is taken

from us. Experience in the whole of West Africa has over and over proved this.

We are glad to know that there are natives in the community who recognize the truth of what we say on this vital question. "We see it," they tell us; "we know our destiny, but what is to be done?" What is to be done? Why, take the advice of the sagacious and courageous editor of the *Sierra Leone Times.* Put the aborigines well in front, which means, go back to the simplicity of your fathers—go back to health and life and continuity.—*The Sierra Leone Weekly Times.*

TRADE ON TOP: OR ANCIENT AND MODERN BABYLON.

GEORGE ERNEST MERRIAM.

It is an Oriental picture that is presented to us in the fourth chapter of the prophecy of Daniel, showing the great King Nebuchadnezzar as he walked upon the walls of the palace and, overlooking the great city representative of his power, said: "Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty?" Yet that picture has been repeated how many times in the history of the world? It is not unnatural to think of Pericles as standing upon the Acropolis of Athens and speaking with similar words, or we might think of Cæsar Augustus from one of the seven hills, upon which was situated the city, which he found of brick and left of marble, exclaiming, as he indicated, with a wave of his hand, the then capital of the world: "Is not this great Rome which I have built?" Indeed, we have here a striking likeness of the average American monarch, or citizen if you please, as he looks upon the metropolis of his choice, in the building of which he has had a part. With all the pride of a Nebuchadnezzar, or a Pericles, or a Cæsar, he points to the sky-scraper, upon Broadway, and with a feeling of partial ownership, inquires, "Is not this great Manhattan which I have built?"

About a year ago there appeared in one of our religious papers an editorial entitled "Trade on Top." A text was found in one

of the recent forty-story buildings as it dared to out-rival the height of Washington Monument itself. Hitherto, though other edifices of national importance and of religious veneration had been dwarfed by buildings devoted to business enterprise, yet all could point to the fact that the highest structure upon this continent, built by human hands, was in honor of manhood and of character, standing for idealism as opposed to materialism. Henceforth materialism held the record. Herein is the menace suggested by the caption, "Trade on Top." This is the era of high finance, this is the age of machinery, this is the century which at its entrance seems to have as its chief interest business. We need to have such an editorial as the one referred to in every paper in our country, attracting and holding attention by bold headlines, even as does the railroad crossboard, with its startling "Danger! Look out for the engine."

That trade indeed is on top, more than we realize, is seen even in things domestic. Think of the home-life of the past, when the father worked with his sons in the field and the mother with her daughters in the kitchen, or perhaps likewise in the meadow lands at the making of the hay. That was the day when, in the evening, all gathered about the fireside for family worship. Then parents stamped their personalities upon their children in a way that could never be effaced. Why point out the differences of to-day? It is an old story, especially that which concerns the men in our great cities, with their evenings given up too much to club life. The boys who should be at school and the girls who should be in their homes are found in business life, and they are dealing constantly with men whose one thought seems to be of stocks or financial schemes of one kind or another. These things have become paramount until affection has, in some small measure at least, lost its power, and the simple joys of the home no longer are an irresistible attraction. The residences of the wealthy are palatial instead of homelike. The residences of the poor, or even the well-to-do, in tenement or apartment houses, are too restricted and too lacking in individual taste to have the influence of the homestead of old. All too frequently, in the desire for social supremacy, people live beyond their means, with a consequent inclination to over-emphasize dollars and cents. The great factories of our land show a terrible tendency to forget the value

of child-life and of womanhood. Great masses of humanity labor at the looms, or otherwise amidst whirling wheels and the noise of machinery, with consequent loss of social development, and too often with the crushing out of the finer emotions and the tenderness of love.

So also trade threatens to overtop all else in things intellectual. Wonderful are the legacies of the centuries gone by. What have we not received from art, from music, from literature? What treasures are housed in our museums and our libraries; and these, the great schools of knowledge, are patronized as never before by the people of our land. There is little need that any should be illiterate or lacking in opportunities for mental growth; yet as we study mankind, those in the higher and those in the lower classes, if we must needs make any distinction, is it not true that all have less time for these things? We find that the wealthy have their fads, one man choosing art, and another books, and another horses or dogs; but how frequently it is only a fad, absolutely necessary to keep the person from thinking all the time concerning the things that weigh upon his mind. How often does the receiving of a college education by the boy mean that the parental precepts are but thrown away. We may congratulate our youths when they have had opportunities which were denied to their forebears, but alas! if they have lost that which is more valuable than what comes from libraries and laboratories, the principles of the Puritan. Too often, before graduation comes in the higher schools, the almighty dollar has become the goal of life, or soon after graduation it becomes the one thought of the growing man. If such a one were asked to define the difference between the miser and his conception of the business man, he doubtless would be greatly surprised. And yet, in the long run, how often is there little or no difference worth the mentioning. This is ever true, when, in the mind of any man, trade is actually on top.

Again, in things national trade threatens to become predominant. We think of the minute-men of colonial days, dressed in homespun clothes, with their horny hands, but manifesting the highest type of patriotism. And then we think of the legislators of today, with their silk hats and soft hands, and too often the hearts of traitors. We do not speak as pessimists. We are

optimists, looking at the past of the world, in all its changing cycles guarded and guided by the Divine, and the prosperity of our own nation in the present. Hope is bright and faith is strong. Yet as realists, seeing things as they are, listening to those who know, or studying for ourselves the daily doings of political leaders, can we deny that our nation is more or less honeycombed with corruption? Is it not true that in the corridors of the State or national capitol too frequently the statesmen have been replaced by the tradesmen? By tradesmen we mean those who have allowed trade to get on top in their own lives, those who are thinking more of graft for self than of glory for the nation. This is no argument against entering into political life, but rather the very reverse. This is but emphasizing the need of the best men in politics of the present day. We need statesmen, differing from politicians, as suggested by an anecdote, even as mushrooms differ from toadstools. We want those that are wholesome and not poisonous—those that will nourish the spirit of patriotism in our youth, rather than destroy the vitality of our working forces. We need men with true ideals and principles, who have less thought of results and more thought of rectitude; men for whom the question is not one of money so much as of fame, and not so much of fame as of duty.

Even in things religious we must guard ourselves and others lest the best that is in us be overtopped by mere trade. Long since our homes have been overshadowed by places of business. Our stores have outgrown in size the museums, college halls, and even the buildings which represent the pride and authority and executive power of city or State or nation. And with this overtopping of places so dear to the heart, the Church of God has not been safeguarded. In our rural districts the church steeple still points heavenward, the highest architectural feature of the landscape. But in our cities it is so no longer. In our greatest American metropolis Old Trinity, in the heart of the financial district, with its beautiful spire, reaches but half way up the perpendicular walls of masonry which surround it. In our Presbyterian denomination, the Old First Church, while it has lost none of its historical beauty, yet has lost its grandeur because of the larger buildings which rise above and hem it in, while the Madison Square Church must needs change its form

of architecture when it changes its location, conceding that it cannot hope to compete in altitude with the mercantile buildings adjacent. The skyscraper has come to stay, and it has proven that, in mere architectural mass, trade is on top. It is for us to see to it that it is not on top in any deeper sense. Trade essentially is materialism. Except as it is leavened by Christianity it shuts out idealism, as it is known in affection, in art, in patriotism, and in religion. It is a comparatively little thing if the church should be dwarfed by mere buildings, but it is a terrible thing when the church is belittled by business scheming, in the minds of those who scheme, and in the minds of those influenced by such. There is serious danger that the Bible is being crowded out of the lives of too many of our men. It is not being crowded out by literature; that will never be, for the best of literature must ever come back to the Bible, as in the Bible it finds its source. If the Bible is crowded out at all it will be by the newspaper and by the ledger. Christianity is in no danger of being dulled by ethics, but it is in danger of being dulled by the spirit of business competition. When the wise man understands this, trade ceases to be a menace to him and he becomes a champion for the kingdom.

When Nebuchadnezzar pointed in pride to great Babylon, "which I have built," he well might speak with pride; and yet by the very fact that he emphasized the I, he said that it was not wholly good, because it was human. Therefore, as it was later proved, Babylon, the great city, must needs be cast down, to be found no more at all (Rev. 18: 21). Moreover, in speaking thus, he did not tell the whole truth; he ignored God's part in furnishing material and a mind to plan. It was this ignoring of God that made Babylon akin to Babel. But in due time repentance came to Nebuchadnezzar, and from his lips came praise for the King of Heaven. This is our hope for the men of today. Public conscience is being aroused; it is only a question of how far. There is need of still clearer recognition of God and of his guidance of man; of man's responsibility to his fellows, and of his own higher possibilities. The danger of materialism is seen in the overtopping skyscraper; the hope is seen in the cruciformed church.

The late beloved professor of philosophy in Amherst College, Dr. Charles E. Garman, delighted to speak of the twentieth century man is the one who looked ahead to see what would be expected of the leaders in another decade, and so prepared himself, not for the present merely, but for the future day. The one who looks ahead, asking himself what shall finally be, knows very well that this life is but brief, and the life beyond is that for which we should all prepare. What will it advantage any man if he gain the whole world, which cannot preserve or even feed his own soul, and lose his own soul, which was destined by God to outlive the world, and by him counted of greater value than many worlds? Whatever is true now, whatever shall be true a century from now, in the great beyond and throughout all time, religion must be pre-eminent. The twentieth century man is the one who realizes this, and thinks and speaks and acts accordingly.

Learn from your forty-story building the value of investment and the power of energy and will. But do not let it hypnotize you into the belief that the things which it represents are more lasting than its own brief existence, indicated by the fact that men are willing to build such structures upon leased land. The thing which lasts, not for time, but for eternity, is the thing which is worth while. And that is found only in the religion of Jesus Christ, our Lord and Saviour.—*The Christian Work and Evangelist.*

THE DEVILIZATION OF AFRICA.

A century of contact with European civilization by the native tribes of West Africa ought to suffice to indicate whether such contact has been upon the whole beneficial or otherwise to the native. It is necessary and obligatory, in the interest of the native, as well as from the standpoint of moral duty and motives of economy, that a right apprehension should be arrived at in regard to this matter. The native in particular, as the party operated upon, should manifest the greatest concern, as the issue undoubtedly involves his very existence. Viewed from the standpoint of moral duty, there can be no justification for imposing any foreign system on a people which is not known and proven to be beneficial to them; and the foreign missionary or teacher

who ventures to impose any system on a people injurious to them, though actuated by the best and most laudable intentions, is to all intents and purposes guilty in a moral sense. The tendency of every agency brought to bear upon the native in West Africa has been to force the civilization of Europe upon him without any regard to its adaptability or any concern as to ultimate effect. The ruling idea with government, missionary, and merchant seems to have been that what was good for the white man was of necessity good for the black, and the united efforts of all have been to carry this presumptive idea into effect. After a century of trial it is fitting that the native should call a halt, and in his own interest take stock of the result of this foreign system imposed on him. As we have already said, being the victim of the operation, it is he who must benefit or suffer, and hence with him in particular rests the responsibility of investigating the effect which this foreign influence tends to exert upon him. The civilization which the native has thus far received has been in every sense an accretion, not a growth—an incrustation, not a development—and its good or evil results are to be determined by the influence it has wrought on the well-being of the people physically, socially, materially, and morally. In so far as regards its effects physically, the results of this foreign civilization appear to be highly injurious, if not absolutely fatal. In all the communities in which it has been introduced we find that, while the natives who do not adopt it thrive and increase; on the other hand, those who take to it diminish and die out. This fatal effect of European habits upon the natives of Africa is very clearly illustrated. The missionary, in his endeavor to Christianize the African, directs his efforts to making a European of him—at least in outward appearance—and thus in the missionary enterprises introduced among the people they have been made to assume the habits, manners, and customs of western civilization. Large numbers of male and female children were thus taken from their parents and their natural and normal mode of life, and inducted into so-called civilized habits, with the result that they have been left "stranded" and floundering in the aggravating haze of a questionable civilization, deprived of moral and physical foundation to impart vigor and sustenance to them, and so they perish in their anomalous position of hybrids.

And while this is the fate of those who have essayed this foreign civilization, their brethren, on the other hand, who adhered to their original and natural modes of life, live, thrive, and increase in a marked degree. At the Gold Coast, where the native has come in contact with European civilization for a longer period than at any other point on the coast, is to be found the remarkable condition existing of the native manifesting a decided aversion for it. Acting with a commendable sense of discretion and rational discernment, the Gold Coast native has only adopted those forms of foreign civilization which he deems congenial and adapted to him, rejecting the rest. The result of this wise course is that the Fantis and Gans have retained unimpaired their physical vigor, and are the only natives on the coast who have preserved and improved their own customs and institutions. At Lagos, we find the same disposition with the people as with the Akus, at Sierra Leone, to eagerly adopt European habits and manners of life. The contact, however, with this European civilization has not been of sufficient duration for the results to become so apparent as to arrest general attention. Close observers, however, cannot have failed to note already its fatal effects in the disappearance in the prime of life of a large number of those who at one time promised to form the sinews and germ of a new and prosperous community. A hopeful sign is a gradual change of sentiment which is making itself obvious in the relinquishment by many intelligent natives of habits uncongenial and inimical to them. This sentiment is bound to grow stronger, supported as it is by the strong homogeneous tribal influences which surround the community on all sides. There is an infatuation about civilized life which is a great temptation to the young, untutored native mind, who sees in it all that to him leads to advancement, ease, and preferment, and so, like the moth attracted by the light of the burning candle, he is inclined to rush to what is veritable death to him. Thus do actual results demonstrate beyond any shadow of doubt that the effect, physically, of European civilization upon the native in Africa is to weaken him to the extent of extinction. It is a liquor civilization.

The effects socially of the semi-civilized form of life in which the African finds himself stranded are too apparent and disas-

trous to be dwelt upon. They are felt exquisitely in every phase and aspect of his social life, which is completely upset and reduced to disorder and confusion. Not only are family ties severed, but family groups and substance become broken up and wasted, and disappear altogether.; and the unhappy victim of the new form of life finds himself confronted with the unpleasant fact that all the labor and effect of a lifetime will disappear as soon as he closes his eyes, and for him posterity is a misnomer. In short, the social life of the native is a travesty, without any settled force to sustain and guide it, being lacking of those foundation principles which form the basis and germ of all social regulations and institutions.

As to its effects materially—by which we imply the material prosperity or advancement of the native—European civilization has only tended to make us poor, because there is nothing that we produce which we offer to the world as a commodity and for which there is any demand. As an intelligent Liberian once put it, "European civilization has only served to place us upon the shoulders of our primitive brethren to deal with the white man." It has created in us wants which it cannot supply, and excited tastes which it furnishes no means of gratifying except at the expense, and very often detriment, of our so-called uncivilized brethren. If all the natives were civilized after the fashion of those in the civilized communities on the West Coast, all trade with the continent would be extinguished, for there would be no producers. The trade now carried on—the activities and industries which bring the large fleet of steamers to our shores—is supplied altogether by the natives who have not been under European training, either secular or religious. Those natives who have been brought under such training have lost the productive power of their fathers, and have become useless drones—an incubus upon the momentum of the activities of life.

The effect morally of European civilization upon the native has too often been pointed out by white travelers in Africa to require to be dilated upon. We must admit that upon the whole the effect has been absolutely enervating. The reason of this is not far to seek; in fact, it follows as a matter of course that where a man is deprived of all self-dependence, which is the basis and germ of all virtuous principle, he must be totally lack-

ing of the latter. Placed by a foreign civilization in a position of sufferance between white and the primitive producer, and without any sustaining force, the civilized native's morals become adjusted to the exigencies of his circumstances, and are flexible and shifting as the circumstances which govern them. It is no wonder, then, that the uncivilized native stands in higher moral worth in the estimation of the observing foreigner than his more civilized and unfortunate brother. The latter has been deprived of all self-independence, manliness, and self-respect, and his morals must needs be accommodated to the exigencies of the circumstances in which he finds himself. Obviously, then, European civilization as we affect it operates to produce a moral degradation of the native which is worse than death.

It is a great boon for Africa, and the natives of West Africa in particular, that experience and the progress of science have brought a recognition of the mistakes in the past in the efforts to civilize the African. It has been found out that it is impossible to civilize a people—that is to say, to endow them with productive power, and consequently with the capacity for permanent growth—in the manner in which the attempt was formerly made by inducing them to adopt a foreign civilization. It is now seen that the only useful course is to stimulate the people to civilize themselves. And the native of West Africa should employ the stimulus of the European civilization with which he is brought into contact to civilize himself by ameliorating and advancing his own methods and institutions, remembering always that artificial life, however brilliant or promising, perishes with its possessor.—*The Lagos Weekly Record.*

THE PRESIDENT OF LIBERIA IN ENGLAND.

The reception yesterday, by the King, of the Honorable Arthur Barclay, President of Liberia, is not only an incident of some picturesqueness in itself, but also an event of singular importance in the history of a State which possesses features of quite unique interest. Liberia, it is true, has not of late engaged any considerable amount of attention in other countries, though the experiment which it represents gave rise at one time to great

expectations and also to fierce controversies. The little Republic, which is approximately equal in area to Holland and Belgium together, is bounded on the northwest by the British colony of Sierra Leone, and on the south and east by French territory, the limits of which have not been precisely ascertained. It was founded in 1822, mainly by philanthropic effort, as a place of settlement for emancipated or escaped American slaves, under the protection, more or less formal, of the United States. In 1847 it was raised to the *status* of a free and independent Republic, which, having first been recognized by Great Britain and afterwards by France, ultimately received recognition from other countries, and, in 1861, from its American "motherland." Its constitution is a copy in miniature of that of the United States, with a President, a House of Representatives, a Senate, and a Supreme Court. The emancipated colonists appear, on the whole, to have been well received by the natives of the country, who are content to live under their rule, and who themselves take no part in the government. Few of the present colonists, moreover, have themselves been in a servile condition; and the President, though a full-blooded Negro, is a West Indian and a gentleman of education and refinement, earnestly devoted to the interests of his race and of his country. That he has rendered himself acceptable to the people under his control may be inferred from the fact that he is now in a second term of office, having been first elected in 1904 to the Presidency, an office which is normally terminable at the end of two years. His visit to Europe is the outcome of a desire to make arrangements with his powerful neighbors, Great Britain and France, for the better policing and better definition of the boundaries between their territories and those of the Republic; and with this object, after his interview with the King, he is proceeding to Paris.

Until a comparatively recent period, the principal fact known about Liberia in this and other countries was that the Republic had fulfilled that first obligation of civilized independence, the incurring of a debt, but that it had not taken any further steps in the direction of payment than to make promises of better behavior in the future. It was, nevertheless, evident to those possessing local knowledge that this condition of things might speed-

ily be changed by an energetic development of the great natural resources of the country; and an important step in this direction was made by Sir Harry Johnston, the distinguished African traveler, who had visited Liberia on various occasions, and whose observations had led him ultimately to take a substantial interest in its improvement. Under his auspices a syndicate was formed, which has now grown into the Liberian Development Chartered Company. This company has obtained concessions or rights for prospecting and working minerals, for banking, for acquiring land for agricultural and other undertakings, and for the construction of roads, railways, and telegraphs. In January, 1906, it had already invested £100,000 in Liberia; and in February of the same year two British officials were appointed to reorganize the customs and financial conditions of the Republic. Public works have been commenced, motor roads are being pushed into the interior, and as soon as the nature of their operations becomes understood the pioneers hope to secure an amount of assistance from the inhabitants, whether private or official, which up to this time has been only tentatively extended to them. The ruling classes of the country—that is to say, the emancipated or other colored colonists—appear to entertain some not altogether unnatural jealousy of outside interference. Foreigners, as white people are called, are not allowed to have houses of business in the interior, but only on the frontiers; and the very visit of the President to Europe is in itself a confession not only that the condition of these frontiers leaves much to be desired, but that the whole question of Liberian relations with the European neighbors of the Republic requires to be placed on a more satisfactory footing.

The two handsome volumes which Sir Harry Johnston put forth last year contain a wealth of information about the Republic which he has taken under his wing, and are calculated to satisfy all kinds of curiosity concerning its inhabitants, its natural productions, its flora and fauna, and the prospects which it offers, whether to cultivators of the soil, or to explorers of its mineral wealth, or to importers or exporters of merchandise. The imports into the United Kingdom from Liberia amounted in 1905 to £58,247, and consisted chiefly of palm oil and palm kernels, coffee, rubber, and fiber. The Liberian coffee is said to

be of extremely high quality. The exports from the United Kingdom for the same year amounted to £54,059, and were mainly of cotton manufactures, iron goods, and provisions. In 1906 rubber to the value of £14,000 was sent from Liberia to Liverpool. These are, no doubt, very small beginnings, but with a tranquil population and an orderly government, possibly more congenial to the natives than that of white people, there seems to be good reason to hope that European enterprise, if conducted on reasonable lines and with a proper regard for the interests of of the natives, will be rewarded by success, and that the little State, which for so many years has been in a state of something like suspended animation, will rouse itself into more vigorous life, and perhaps after all justify some of the expectations of its original founders, who looked to it to demonstrate the capacity of the Negro race for self-government. There will doubtless still be disappointments for the too sanguine; but it is necessary to remember that nothing is born full grown, and that it must always be a work of time to reconcile a comparatively savage or at least primitive people to the elementary requirements of civilization. We have no doubt that these requirements are fully recognized not only by the President, but also by many of the colored colonists; but these colonists, known as "American Liberians," are only about 12,000 in number, and they have behind them, as representatives of darkest Africa, something more than two millions of native population. It is with these, of course, that the chief difficulties are likely to be encountered.—*The London Times.*

WOMAN AND HER MISSION.

REV. J. T. ROBERTS.

One of the best words in the English language is the word "woman." Around this word cluster the loveliest associations. All that is pure and good; all that is noble and elevating; all that is sweet and captivating is embodied in it. Woman is the most beautiful creature upon earth. After God had made woman He ended His work which He had made because He could create nothing better. As being created out of and after man, woman is an improved edition of man both in form and

feeling. And who that has seen a woman, and noted her exquisiteness of form and gracefulness of motion; her fineness of sensibility and sweetness of disposition, that will not set his seal to this? Woman is unquestionably man's superior in physical beauty; no less so in the higher graces of life. But mark! There is no creation without a purpose. And the higher we ascend in the realm of nature, the greater becomes the purpose for which life exists. Woman, then, was created for a high purpose, and our aim this afternoon is to enlarge on this.

Men and women, as both belonging to the domain of human beings, have certain duties in common. Each owes the other benevolence, friendship, and love. Each should safeguard the interest and promote the welfare of the other. The poet was in order when he prayed:

"Help us to help each other, Lord—
Each other's cross to bear:
Let each his friendly aid afford
And feel his brother's care."

But there are also duties peculiar to each of them. What, then, is woman's own mission in life? Woman's mission is to mold, chisel, and help to form man's character, and this she does by her influence on him. Influence is one of those subtle words which baffle all attempts at a rigid definition. It can be better illustrated than exactly defined. It is power, and yet more than power; an unseen but not an unfelt reality; a force which works imperceptibly and is difficult to resist successfully. Influence is an offset of character. The influence a woman wields depends on her moral character. Great is the moral force, and will prevail. Before it the strongest physical force is very weakness. How necessary, then, that every woman should cultivate a sound moral character! This reminds me to say that we are all builders of our character, and, consequently, architects of our destiny.

"For the structure that we raise
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build.

"Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen."

To return. What I would impress on the women here is that they have a mission in life, and on the faithful discharge of it depends the weal of our country to a large extent. Women are the makers of men, and, therefore, the makers of a country. What the men of our country are is what the women make them. When the women find that the men are disrespectful and pay no great compliment to them, they have nobody else to blame but themselves. The natural tendency in a man is to treat a woman with respect and to pay due deference to her. It is when a woman shows that she has lost her sense of honor that she experiences disrespect from a man. There are many ways in which a woman shows that she has lost her sense of honor. She may not commit any flagrant offense, she may not be notorious; but she may be unfaithful to her mission—she may be dead to the high purpose for which life was granted to her. Life is a gift, and the best of God's gifts. Nature is sometimes prodigal in the bestowal of her gifts, but she is nevertheless economical. She tolerates no waste and visits every such offense with a condign punishment. Has she endowed us with any faculty that we make no use of, she soon deprives us of it in punishment. We are told that the fishes in the Mammoth Cave of Kentucky have eyes, but cannot see. Nature has punished them with blindness because they made no use of the organs of sight with which they were endowed. So, too, if a woman would not fulfill her mission in life, nor live up to her exalted position in nature, nor employ to advantage the excellent gifts with which she has been blessed, she is sure to meet with punishment, and her punishment comes in the disrespect with which man treats her. God intends that women should be the saviors of their country from moral pollution—an elevating influence on men, "lifting their souls from the common sod to a purer air and a broader view." How are you fulfilling your mission, members of the Young Women's Christian Union? What sort of influence do you exert on the men with whom you come in contact? When I see a woman absorbed only with what she shall eat, or what she shall drink, or what she shall put on; when I see a woman whose sole concern is how she may gain a matrimonial offer that will make her easy and comfortable; when I see a woman frittering away her life in flirting and in conversations which do not profit—in fine, when I see a woman forsak-

ing the higher heights of life for its lower levels—I heave a deep sigh and observe with much sadness how God's purpose is being frustrated and His precious gift thrown carelessly to the winds.

Woman's mission is to exert a sweet influence on man, and her salvation lies on the amount of such influence she wields. What flowers are in the vegetable world, that, and more than that, woman should be in the world of mankind—namely, the fountain of purity, sweetness, and love. To this end she should be pure, and chaste, and virtuous. Where a woman is what she ought to be, vice will detect its ugliness in her presence and not dare raise its head for very shame, while lust will be an abhorrence to itself. Unfortunately, many a woman, forgetting the high mission of her life, falls into evil ways, and, selling herself to work deceit, instead of being an angel of sincerity, becomes a mischievous bundle of contradictions. May none of the women here so become! The members of this Union have banded themselves together to study the sacred Scriptures and to build their character after the model set therein. This is praiseworthy. The Bible claims the most diligent study of every human being. In it God reveals His will concerning man, and from its pages we can gain the information needful for time and eternity. The Bible is the most wonderful book in the world. Its teachings appeal not alone to the intellect, but to the heart as well. It is a book for mental and spiritual culture. When we study a book we do so with a desire to derive benefit. I doubt not that this is the desire of the members of this Union. Therefore, let me say, study the women whose portraits adorn the gallery of Holy Writ, and let their virtues inspire you to live to the glory of God. The greatest women of modern fame—the women whose names have passed into household words and at the mention of whom we doff our hats with profound respect; the women whose heroism is a standing rebuke to their fallen sisters and an inspiration to the noble-minded ones who are on the threshold of life; the women "whose deeds crown History's pages and Time's great volume make"—were all diligent students of the Bible. To them it was the source of inspiration, the well from which they drew all that was pure and good in them. Such women as Elizabeth Fry, Elizabeth Browning, Florence Nightingale, Frances Ridley Havergal, Mary Kingsley, etc., owe much of what they were and did for

mankind to a study of the Bible and of the lives of the women therein contained. Only as you copy their example and reproduce the virtues of the Bible women in your lives do you show that it is a gain to you to have studied it.

The proper sphere of woman's mission is the home. There Providence has prepared a throne for her and therein He intends her to reign. The modern woman repudiates this and seeks for a wider sphere of usefulness. She longs for the time when she can take her place, side by side, with man in the pulpit, at the bar, in the legislative assembly, on the battlefield, and, in fact, anywhere and everywhere that he is found. Already she is successfully holding her own with him in the examination room. Be this as it may, the proper sphere of woman's mission is the home. Happy are they who are content with this. There is sufficient therein to tax all their energies. Woman's influence as a daughter, a sister, a wife, a mother, cannot be estimated. In these various relations she sways an influence which is powerful and far-reaching in its effect. How true is the statement, "The hand that rocks the cradle is the hand that rules the world"! Woman may not legislate for her country; she may not plead at the bar; her voice may never be heard from the pulpit; yet she may rest assured that she is the real doer of these things, for those who do them simply echo her ideas.

I congratulate you, members of the Young Women's Christian Union, on your anniversary celebration. I wish you prosperity as an institution and good will as individuals. Ever live up to your exalted position in nature. Do not forget your mission in life. Love God. Seek after truth. Cultivate virtue. Follow after righteousness. Imitate Christ. In Charles Kingsley's famous lines let me close:

"My fairest child, I have no song to give you;
No lark could pipe to skies so dull and gray;
Yet ere we part, one lesson I can leave you
For every day:

"Be good, dear child, and let who will be clever;
Do noble deeds—don't dream them all day long—
And make this life, and that which lasts forever,
One grand, sweet song."

—*The Sierra Leone Weekly News.*

THE PANIC OF 1907.

The price of railroad and industrial stocks, which fell sensationally in March and August of this year, had, a fortnight ago, been steadily declining for weeks to prices as low as those in the two Wall street panics of the year. The financial readjustment, of which this decline was the symptom, might have continued quietly enough, but the situation was such that it needed only a match to set off an explosion. The match was supplied by the manipulation of United Mining Company stock, controlled by interests headed by F. Augustus Heinze, a comparatively young man, who became known to the country through his violent contest with the Amalgamated Copper Company for the control of Montana copper mines. The stock rose suddenly from $37.25 to $60 a share in one day, and at the end of the next day fell to $10. Such a decrease in value jeopardized the loans of banks controlled by Mr. Heinze and other men of the same clique—Charles W. Morse, who engineered the recent consolidation of the coast steamship lines, and two brothers named Thomas. The Clearing House of the banks of the city looked into the condition of the series of banks controlled by these men. The upshot was that the Clearing House announced that it would not render these banks any assistance unless these men and their representatives resigned from the presidency and directorates. . Heinze, Morse, and the others, after obtaining control of some of the great banks of New York city, had loaned the depositors' funds to more or less questionable companies, in which they themselves were interested. Before the strenuous measures of the Clearing House committee had gone into effect, stocks had declined and the public had become thoroughly alarmed.

The news that these bankers had been engaged in the methods of so-called "high finance" shook confidence in the banks which they controlled. Heavy withdrawals ensued, and on Tuesday, following disquieting reports, a run began on the Knickerbocker Trust Company, which had assets of $60,000,000, and was the next to the largest trust company in New York city. The other trust companies and banks were not altogether satisfied with the securities held by the Knickerbocker and refused to support it.

The result was that, after paying out some eight million dollars, the company suspended payment Tuesday afternoon. Dismayed by the news, the depositors of other banks and trust companies concerning which there had been disquieting reports commenced withdrawals. In a three days' run on the Trust Company of America $13,000,000 was withdrawn on Wednesday, $9,000,000 on Thursday, and $2,000,000 on Friday. The bankers, headed by J. P. Morgan, who figured as the king of finance throughout the week, believed in the solvency of the Trust Company of America and extended aid to it, so that it came through intact. Secretary of the Treasury Cortelyou came on from Washington and had some $25,000,000 of government money deposited in the New York banks, in order to help supply the great demand for actual money. In the meanwhile other runs occurred in the city, some started by mere geographical proximity to the banks hitherto affected, and one by a mistaken headline in a newspaper. Altogether eleven suspended payment, and toward the close of the week the savings banks decided to require their depositors to give the sixty or ninety days' notice allowed by their charters before withdrawing their money.

On Wednesday a bad situation was made worse by the announcement that the large Westinghouse Electric and Manufacturing Company, with two of its related corporations, had gone into the hands of receivers. The news gave financial Pittsburg, the home of the companies, such a shock that the local stock exchange closed for the rest of the week. The government did its part in the general relief by depositing five million dollars in the banks there. The trouble with the Westinghouse companies was a plethora of orders combined with the difficulty of raising money. They could not obtain sufficient ready money to transact the immense business that came to them. The receivers will carry on the business. The banking situation in Nevada became bad, also, for lack of ready money, and the days of the last half of the week were declared bank holidays in order to give the banks time to get together the cash they feared they would need. In connection with the general weakening of properties connected with the Heinzes, a bank in Butte, Mont., failed. In Providence, R. I., a run was followed by the suspension of payment by one of the banks. In Chicago, Boston, and most of the other

centers, the banks remained strong. On the stock exchange there was a general demand that all buying should be real buying, in which the full cash was paid for the stock. The prices of stock, which had in most issues declined to the lowest point for years, began to rise in the latter part of the week. It was a splendid opportunity to obtain good bargains. At the close of the week, the clearing houses of Pittsburg and other cities, as well as New York, determined to issue clearing-house certificates, by which the banks can settle their debts to each other without the use of currency, so releasing more money for the needs of the public.

When the Secretary of the Treasury arrived in New York last week, he announced that his object was to "assist in every proper way legitimate business interests." One of the bankers asserted in the early part of the week: "There is no trouble among the banks except what has been caused by the bad management of bad men, none except what is directly traceable to the bad management of bad men." The two remarks dovetail together. The financial explosion was set off by too close connection of banking with the methods of "high" finance—that is, the reckless use of money which did not belong to the men who managed it. The swift and effectual action of the leading financiers in forcing out the men of whose business methods they disapproved, and then in relieving the situation, shows that when such men consider particular financial practices wrong they are abundantly able to bring them to an end. If they would set their faces like flint against the abuse of public confidence and virtual robbery which has attended the flotation of merger after merger, and reorganization after reorganization, such scandals as those attending the Alton and the Interborough-Metropolitan investigations would be things of the past. The great financiers have shown what they can do. Now let them show that they believe in heartily abiding by the law and in the pursuit of righteousness even when it is unprofitable for them. They can bring American finance into a new era. The panic has given a great impetus to the agitation for a more elastic currency. Many financial authorities have asserted that if banks could have issued a temporary and heavily taxed currency based on their assets the shortage of money would not have occurred. The withdrawal of money from the banks and hoarding it out of circulation would then

not be so dangerous as it is now. Under present conditions, such withdrawals threaten financial suffocation.

To the layman in business an account of the experience of one or two particular firms published in connection with the present trouble sheds some light on the cause of the conditions in the business world. In the trade taken for illustration, the business offered a few years ago was constantly increasing so fast that both the capital and plant in the trade could not keep pace. Under conditions then prevailing a well-established business not only had no difficulty in raising capital to meet the growth, but capital at low rates was so easily come by that many concerns in this (and other) lines of trade indulged in extravagant expenditure and speculative ventures not warranted even by the extraordinary growth of business and prosperity then prevailing. For instance, one particular firm floated a note issue of a million dollars, in addition to their ordinary lines of indebtedness, much of it, and especially at first, at four per cent., but afterwards at about five per cent. Frightened by a slight recession in business, which began in this line some months ago, much earlier than it was felt generally (in some lines it has not even yet declared itself), the older and more conservative heads of this company called into consultation its principal creditors, who were found to be banks and bankers, to whom the notes above referred to had been sold. The banking officials determined to continue the business, partly to avoid the business shock that would have followed its failure, partly because they did not want it known that they had made a loan on such poor security. The company in renewing its loans has had to pay seven, eight, or even ten per cent., and not having earned the interest, is now in debt one and a quarter million dollars. Many other firms are in a like situation. The natural result of this condition of affairs would be, if interest continues at the present high rates, that these companies should be forced into the hands of receivers and that a general slackening of business should follow.—*The Christian Work and Evangelist.*

PART OF THE REPORT OF THE EXECUTIVE COMMITTEE OF THE AMERICAN MISSIONARY ASSOCIATION

For the Year Ending September 30, 1907.

The problems which confront this association have received an unusual share of popular attention during the past year. The race problem has, indeed, become universal. Not in this country only, but in Europe, Asia, and Africa, the relation of the races, especially the relation of the more advanced to the more backward races, has become a subject of grave concern. The expansion of commerce and the extension of colonial systems have brought the most diverse peoples into close proximity, awakening slumbering nations to self-consciousness and self-assertion, and arousing prejudices and mutual resentments which threaten the peace of the world. Out of all this it is inevitable that new adjustments must come. What these shall be, and how they shall come, are the most portentous questions before the civilized world today. Will the Christian nations, with whom rests the solution of these problems, cling to the old methods of repression and selfish exploitation? Or will the new sense of moral responsibility, which is beginning to mark the dealings of the stronger toward the weaker races, create new policies of action, by which the stronger shall *help* the weaker and bring them forward to a new estate? Shall it be the policy of Leopold or of John Hay? Put in that form, the question answers itself. The conscience of Christendom recognizes the brotherhood of man, seeks justice for the oppressed, and carries a burden of obligation in behalf of those who have fallen behind in the progress of the world. The hope of the future lies in the triumph of this purpose.

"Stronger than steel
Is the sword of the Spirit;
Swifter than arrows
The light of the truth is;
Greater than anger
Is love, and subdueth."

With the growth of this sentiment of humanity there has also been a deepening conviction of the organic unity of the human

race. The latest science refuses to speak of races of men. It knows but one race, the human race, within which are ever-changing varieties, now inferior, now superior, but lacking any inherent or abiding quality which permanently separates them from each other. Almost the last strong book on the subject, by a celebrated French scholar, has this for its last word, "The conclusion forces itself upon us that there are no inferior and superior races, but only races and peoples living outside or within the influences of culture." Applying this scientific principle to the international relations of the present day, he asserts that "peace among peoples, and the crown of such a peace—the vast solidarity of mankind, the dream of the future—can only triumph when founded on the conviction of the organic and mental equality of peoples and races."

In our own country this for some would be a hard doctrine. And yet there are gleams of light and rays of hope even here. A Southern lawyer said recently in the South, while discussing the Negro question, "In the Declaration of Independence Mr. Jefferson wrote 'all men are created equal.' That is to say, not equal in exterior circumstances, nor in physical or mental attributes, but equal in the sight of God and just, human law, in the inalienable rights of life, liberty, and the pursuit of happiness. Americans want no recantation of that doctrine. It is the political corollary of the Christion doctrine of justice and the Fatherhood of God. Let it stand as one of those ideals that have done more to lift up humanity and to build up civilization than all the gold from all the mines in all the world."

If such sentiments as these were universal the word and work of this association would have free course, and the greatest barrier to the progress of a backward and dependent people would be removed out of the way. To quote from an editorial in our own magazine, "Were it not for the inability of the larger-minded and clearer-visioned white people of the South to secure the support of popular opinion there, the problem of two races living in necessary juxtaposition would be more readily solved. As it is, those who plead for justice and righteousness toward the colored people find themselves seriously handicapped by the political influence of those who have the votes. Demagogism and prejudice stand hand in hand to challenge the liberty of fair

discussion and hedge the utterance of nobler minds with difficulties." The political campaigns in some of the Southern States during the past year have given abundant evidence to the truth of this assertion, and have depressed many. But at the same time, it is also apparent that better and wiser counsels are beginning to prevail. The South is demanding for itself a new leadership. The distinguished president of a Southern college recently ventured the assertion that "the day has forever passed when the builders of the South will applaud the voice of strife, when they will have pleasure in sectional hatreds and when they will admire the damagogue. What the South needs and what it wants today," he says, "is leadership that fully interprets the soul of progress. The new type of leadership that the South demands will have to stand for justice to all men, regardless of color or condition."

This we firmly believe; and in this faith we press on in our work of evangelization and education among the needy peoples of the land, confidently looking for the support and co-operation of all good men everywhere. The record of the past year is full of encouragement; and the "signs of the times," as we read them in the more advanced thought and the higher life of this and other lands, testify to the presence of God's spirit in the hearts of men and give promise of the coming of a better day.

EDUCATIONAL WORK IN THE SOUTH.

Schools.

Chartered Institutions	6
Theological Seminaries	4
Normal and Graded Schools	44
Common Schools	23
Instructors	551
Pupils	15,406
Boarding Pupils	2,504

Pupils.

Theological	142
Collegiate	189
College Preparatory	458
Normal	1,835
Grammar	3,327

Intermediate	3,433	
Primary	5,524	
Music	1,128	
Ungraded	414	
Night	193	
		16,643
Counted twice		1,237
Total		15,406

Our Southern schools last year numbered 77, of which 44 were schools of secondary grade with normal and industrial departments, and 6 were chartered institutions in which a more advanced culture was added to the secondary courses and the normal and industrial features were more highly developed. We had also four theological schools, two of them connected with our higher institutions. In these 77 schools were gathered 15,406 pupils under 551 teachers. These schools, white and colored, hold strategic positions in the States extending from Virginia to Texas.

With the opening of the school year, Dr. H. Paul Douglass entered upon his duties as superintendent of education in the South. He has been able to visit all of our principal schools, with one or two exceptions, and has everywhere been most cordially welcomed. His first attention has been given to our large secondary schools, in city and country, the most of which have long felt the force and accepted the truth of the Bushnellian dogma, "Obligation not measured by ability." His most urgent plea is for the enlargement of the plants of these schools, including new buildings and grounds, with increased facilities and additional teaching force for specialized work. He is giving much attention, also, to the more perfect adjustment of industrial training to the curriculum of the schools as a part of education, and considerable advance has already been made in this direction.

Negro illiteracy in the Southern States ranges from 38 per cent. to 61 per cent. In at least one State the public instruction for colored children does not go beyond the fifth grade, and in most of the States the school year covers four months or less. School buildings are usually rude, frequently without desks, with few books and sadly incompetent teachers. In rural districts—and the population of the South is 85 per cent. rural—these con-

ditions are generally prevalent. To provide better teachers for these schools, and to provide better and more advanced schools for at least a few of these children, is the effort of this association. Thirty-seven of our forty-four normal and graded schools in the South are for the colored people. Eighteen of these, together with all of the twenty-three common or elementary schools, are taught by colored teachers. Thirty of them are in whole or in part maintained from the income of the Daniel Hand Fund. The Daniel Hand Fund is held in trust by the association "for the education of colored people in the former slave States," and the income is applied by us, in accordance with the will of the donor, to the maintenance of schools and to individual student aid. It is only by means of this princely charity that we have been able to extend our system of schools and to furnish the opportunity for an education to hundreds of aspiring youth.

The past year has been a significant one in the history of our chartered institutions. Fisk University has had a year of great prosperity. Its new department of applied science, the current expenses of which are supplied by the trustees of the Slater Fund, has greatly strengthened the institution by its provisions for technical training. Talladega College has celebrated its fortieth anniversary. President Nyce, after a brief but brilliant administration, has resigned the presidency to re-enter the pastorate. Talladega still waits for the much-needed donations to build its "Andrews Hall" for theological students and its hospital for the nurses' training school. Tougaloo University is overflowing with students, notwithstanding its large, new "Galloway Hall," dedicated last winter. Straight University continues its good work. Tillotson College has taken on new life and hope, and appeals loudly for a much-needed addition to its group of buildings.

Your committee is anticipating a general advance in our mountain school work during the coming year. Conditions are changing rapidly in the mountains, and educational readjustments are necessary to meet the requirements of the new era. Twenty-five years ago this vast mountain region was little known by the outside world, its wealth of forest, coal and iron was unappreciated, its people were isolated, poor and neglected, illiteracy was almost universal, and the brave and hardy stock

of mountaineers of our own blood and lineage was shut out from any share in the general progress and prosperity of the nation. There are many spots still untouched by modern influences. Large portions of the country must ever remain secluded and difficult of access. But the tide of modern enterprise and ambition has moved steadily through its deep valleys and over its broad plateaus and has brought new life and new hopes. Railroads have been built, thriving villages have sprung up, schools have been established, homes have been improved, wealth has been developed.

Under such circumstances a readjustment of missionary effort often becomes imperative and inevitable. A self-reliant people, when they have once learned to do for themselves, wish to be independent and as far as possible maintain their own institutions. During the past year one of our important mountain schools has for this reason been transferred to the care of a local board of trustees and united with another institution. Williamsburg Academy, more recently known as Highland College, was the oldest of our mountain schools. The good it has accomplished is incalculable. It was the first school in the county, and it shone out as a light in a dark place. It transformed the intellectual and moral conditions of the people, aroused public spirit and stimulated enterprise. This is the history of many a Northern school in that mountain country. But in this case, inspired by its influence, another school soon grew up by its side, representing more fully the prevailing religious sentiment of the locality. The two schools became rivals, and for years have been in sharp competition. As both schools developed, and advanced to the college grade, the expense of their maintenance greatly increased and the competition between them became the more unreasonable and burdensome, while at the same time they had come nearer together in their standards and ideals. The other school had a strong local backing with large financial resources. When the proposition came from them to unite the two schools they agreed to reimburse us for our investment, to receive representatives of our school on their board of trustees, to continue the majority of our teachers and to conduct the new institution in a liberal and unsectarian spirit. We did not feel justified in declining their offer. We had practically created

another Christian institution, like our own, which the consecrated wealth of the community was able and willing to maintain from its own resources, and so relieve our overburdened missionary treasury. Our work in that particular direction was accomplished.

By this release of funds we are able to meet some of the urgent appeals which come to us for the development of other mountain schools, whose equipment and support are altogether inadequate to the demands upon them. Grand View Institute, in Tennessee, has lost its principal dormitory by fire; new and improved buildings are an absolute necessity; it should have more land for agricultural work and increased facilities for instruction in the manual arts and domestic science. Pleasant Hill Academy is overcrowded and under-supplied. Joppa Institute, in Alabama, has a wide outlook over a neglected region to which it must give a better ministry. Skyland Institute, in Blowing Rock, North Carolina, closed for two years because of lack of funds, is reopened. Brave little Black Mountain Academy, in Kentucky, must have the enlargement it so much deserves. Saluda Seminary, in North Carolina, is planning larger things for itself. Piedmont College, in northeast Georgia, is straining every nerve to secure the hundred thousand dollar endowment which will assure its future permanency, and the association is now able to pledge ten thousand dollars toward this object. Atlanta Theological Seminary has given full proof of its ministry and hears the call to larger service. Will the friends of the association give their generous support that these interests may be advanced as we hope they may during the coming year?

We have often wished that more of our friends could see our schools and churches, and judge of the work for themselves. An effort in this direction was made last winter, when a party of ladies and gentlemen chartered a special car and at their own expense visited a number of our Southern institutions. The result was more than satisfactory. Not only did they get a new impression of the character and magnitude of our missionary enterprise, they also carried encouragement and cheer to many of our faithful workers in the field and established sympathetic and helpful relations with the work which will not be forgotten. It

is greatly to be hoped that such formal visitations may be often repeated in future years.

CHURCH WORK IN THE SOUTH.

Number of Churches	206
Ministers and Missionaries	125
Church Members	11,351
Total Additions	1,069
Sunday School Scholars	13,601
Benevolent Contributions	$4,983.92
Raised for Church Purposes	$41,878.88

The number of our Congregational churches in the South is not large; neither are the churches themselves comparable in strength with those of the denominations native to that section of the country. And yet these churches of the Puritan faith, with their free polity, their traditions of human liberty, their high standards of intelligence and morality and their unsectarian spirit, have a mission of their own and exert an influence altogether disproportionate to either their numbers or their strength. Denominational propaganda has never been the dominant motive in our missionary work, but we have established and maintained many Congregational churches in the South, both white and colored, not only in connection with our missionary schools, but in many places where the need was apparent and the opportunity was given to found a church in the spirit and faith of our fathers. We have now some 200 of these churches under our care, served by 125 missionary pastors.

Several of our colored churches have recently come to entire self-support, and have by this act taken to themselves new dignity and strength. Not one of these would return to its former condition of dependence upon others. This movement toward self-support has been encouraged by the action of conferences and associations, and has been the most healthful and hopeful feature of the year. Many of our churches are voluntarily assuming a larger proportion of their support, thus making gradual advances from year to year toward complete independence of missionary grants. The Louisiana Association has taken the lead in this good work. A few churches which had only a name to live have been dropped from our list, and their places have been filled by others which give promise of future usefulness and growth.

Our Southern white churches are for the most part, but not altogether, in the mountain regions. Special effort has been made during the past year to give new life and vigor to these mountain churches, and the record of some, more particularly those in the valley towns, has been full of encouragement. Our mountain pastors are always held in high esteem and without exception wield a large influence in the community where they serve.

The most noteworthy event connected with our mountain work is the retirement at the close of the year of our faithful and devoted general missionary, Rev. Gilbert G. Walton, and the appointment of Rev. Charles A. Northrop to the oversight of these important interests. Mr. Walton has served the churches with rare fidelity for many years, uniting this service with the superintendency of Sunday School work in behalf of the Sunday School and Publishing Society. It has been thought desirable to have a man who should be able to give more time to the churches, counseling and encouraging them and assisting the pastors in evangelistic services, and also be at liberty at stated seasons to visit the churches of the North in behalf of the work, carrying a vital message of personal experience in missionary service. Mr. Northrop has during the past two years interested many of our congregations in the general work of the association. With this new appointment he will be able to render a twofold service, and, by both practice and precept, promote the interests of the association.—*Volume LXI, No. 9, November*, 1907.

ANDREW CARNEGIE'S ADDRESS BEFORE THE PHILOSOPHICAL INSTITUTION OF EDINBURGH, SCOTLAND.

In 1860 Negro schools were almost unknown, it being unlawful to teach the slave. In the year 1900, 1,096,734 colored youths attended public school, and 17,138 attended higher schools of learning. The warfare against ignorance goes on apace among both whites and blacks. For twenty years after the war progress in providing Negro schools by the States was very slow, but since 1880 there has been spent by the States in their support $105,807,930—about twenty-five millions sterling. In addition

to this, all over the South the Negro is providing additional school buildings and extending the term for keeping them open each year beyond that fixed by the States, the additional cost thereof being defrayed by the Negroes.

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We now come to the third vital test of a race, only less important than the other two. We have seen that the Negro is rapidly becoming a reading and writing man; permit me to give some facts proving that he is also becoming a saving man.

Surely no better proof can be given of his desire and ability to rise and become a respectable member of society than the production of a bank book with a good balance, or, better still, the title to a farm or a home free of debt. The saving man is par excellence the model citizen—peaceable, sober, industrious and frugal. The magic of property works wonders indeed, and pray remember once more that only forty-three years ago he, a slave, the property of a master, found himself suddenly and without warning his own master, face to face with duties to which he was wholly a stranger—self-support, self-direction, and self-control, the care of wife and children, wage-earning and the expenditure of wages, the duties of citizenship, including the right of voting, all thrust upon him who had been until that hour possessed of nothing, not even of himself, without home, school, church, or any of the elements of civilized life. The horse or cow fed in its stall and worked on the estate had scarcely less to do with providing for itself than the general field slave. Only the few household servants and craftsmen were of a much higher class.

Has the Negro shown the ambition and the ability to save and own his home or his farm? Does he take to the land, and is he making a successful farmer and landlord? These are vital points bearing upon his future. Let us examine the record.

In 1900 no less than 746,717 farms, 38,233,933 acres, 59,741 square miles, just the area of England and Wales, or double that of Scotland, were owned or tenanted by Negroes, who forty years previously owned nothing. These embraced, in the Southern Central States, 27.2 per cent. of all the farms; in the South Atlantic States, 30 per cent.; in the Southern States—Florida 33 per cent., Georgia 39.9 per cent., Alabama 42 per cent., Louisiana 50.2 per cent., and Mississippi 55 per cent. The Negro has

more farms than the whites in the last two States, but it must be remembered that the average size of Negro farms is very much less than those of the whites.

The figures just quoted include farms owned or tenanted by Negroes—*i. e.*, they were either landlords or farmers. When we come to farms in the hands of owners we find that in the twelve Southern States Negro landlords in 1900 owned 173,352 farms, and the aggregate wealth of Negroes was estimated at $300,000,000.

The race that owned not an acre of land forty years ago is now possessor as landlords of an area larger than Belgium and Holland combined, and rapidly increasing. The Negroes have the land hunger, one of the best qualities, and they are entering freely into the landlord class, a statement which perhaps may be calculated to arouse your sympathy in Scotland, but when the owner is landlord, factor, farmer, and worker all combined, and really does a hard day's work, dividends appear.

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The Negro has not overlooked the press as an essential element of modern progress. Several attempts were made to establish newspapers previous to 1847. In later years, however, many have become successful. The newspaper directory for 1905 gives 140 publications of every class published by Negroes, but it is said to be incomplete. There are six Negro magazines, two of these quarterly denominational publications, four being monthly and undenominational. Most of the newspapers are devoted to local affairs and of little general interest, but some twenty-five published by Negroes in different sections of the country are said to be really creditable to the profession of journalism.

The Negro has not failed to make his appearance in literature. Booker Washington's "Up from Slavery" needs no comment. Professor Du Bois's "The Souls of Black Folk" has attracted much attention. Charles W. Chesnutt's several books bearing upon the race question are notable. T. Thomas Fortune, editor of *The New York Age*, the most successful Negro editor, has written two interesting books, "The Negro in Politics" and "Black and White;" has also published a volume of poems and has been prominent in all efforts to elevate his race. Dunbar, the poet, called the Burns of his race, who has recently passed

away, was brought to the attention of the public by Howells. A new Negro poet who has recently claimed recognition is William S. Braithwaite. Henry O. Tanner, the Negro artist, has recently won the gold medal at Paris, and is now represented in the Luxembourg. A Negro student at Harvard University this year won the Rhodes scholarship against fifty-six white competitors.

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Touching the good qualities of the Negro, he has much to his credit. During the Civil War his devotion to good masters and mistresses was touching. They were left at home while their masters, almost to a man, joined the Southern army. It was the exception when slaves upon an estate were cruelly treated, and the relations between white and black were surprisingly free from bitterness. This does not mean that the slaves did not hail Lincoln's proclamation with joy, but it does prove that as a class the American Negro is of happy disposition, placable, affectionate, singularly free from promptings to commit secret crimes, most grateful and responsive to kindness. There is nothing of the plotting assassin in him.

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It is this crime and the excessive publicity given to these impromptu executions that creates the false impression that the Negro as a class is lawless, while the contrary is true.

The remaining vital Negro political question is that of the suffrage. The National Constitution provides that no State shall discriminate on account of color. Many of the Southern States now require ability to read and write, which applies to whites as well as blacks. The best people, both North and South, approve this educational test. One good effect is that it gives illiterates, both white and black, a strong inducement to educate themselves. One cannot fail to sympathize with the educated element in communities mostly composed of illiterates, who outvote the intelligent. A few illiterates in an electoral district of the North, or here in Britain, matters little, but where these are in the majority it is an entirely different matter. The solution of the suffrage question probably lies through this educational test. When Negroes generally are able to meet this, we may assume that their entrance into political life in due course will not be

keenly resented. As Confucius long since told us: "There being education, there can be no distinction of classes."

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Among the Hampton graduates the most distinguished is Booker Washington, the founder of Tuskegee Institute, Alabama, which I had the pleasure of visiting last year for several days upon its quarter-centenary. I was never more deeply impressed. I saw the students of both sexes being taught the various occupations. Applicants must pass examination. The women are first shown their rooms, and instructed for a few days how scrupulously careful they must be to keep everything in perfect order, and in the performance of daily duties. Extreme attention is paid to personal habits, dress, and deportment. Daily bathing and gymnastic exercises are enforced. Each attends to her own room, and is taught cooking, baking, dressmaking, sewing and, generally speaking, all that becomes a young educated woman. The young men are governed with equal care. The result is an assembly of students, as at Hampton, that compare not unfavorably with white students in our Northern universities.

I was escorted through the industrial schools, where all the crafts are taught. Asking one who was learning to be a tinsmith how long he had been there, he replied, "Three years, sir." "How long have you yet to serve?" "Two more, sir." "You will soon be making your four dollars per day." "I expect to make more than that, sir," was the proud reply. The best tinsmiths make five dollars (£1 0s. 10d.) per day. He was ambitious, and expected to be first class.

Asking the superintendent if places could be found for all graduates in the crafts, he said that he had five applications for every graduate he could supply. Coachbuilders, masons, bricklayers, tinsmiths, blacksmiths, and shoemakers are all there, soon to be earning wages very much higher than in Scotland. Plenty of work for them, for the Tuskegee and Hampton graduation certificate means not only a competent mechanic, seamstress or cook, but a self-respecting man or woman. There is no objection to Negroes being craftsman throughout the South because under slavery the clever slaves did the larger part of such work, white craftsmen being few. Manual labor was only for slaves.

Poor whites were above that degradation. They were poor, but gentlemen—at least they were white.

A traveling agricultural school, consisting of a large covered wagon, attracted my attention. Such wagons travel the region, giving Negroes needed lessons. Here were displayed large photographic specimens of the cotton plant and of maize grown upon soils plowed to different depths. The advantages of deep plowing were so clearly shown that the most inert farmer could not rest plowing as shallow as before. I was told that such lessons were promptly taken to heart, and that the old cry "thirty acres and a mule" as the height of the Negro's ambition is now "thirty acres and two mules," so that "plow deep" can be put in practice. Tuskegee takes deep interest in agriculture, and is rapidly raising standards through its experimental farm. Its students make great numbers of all kinds of agricultural implements and wagons. It is by these and kindred wise adaptations that Tuskegee has become a great educational force in many forms outside as inside her domain. Numerous are her offshoots throughout the South—a fruitful brood.

Tuskegee has developed upon lines different from Hampton in one important feature. Here all is the work of Negroes, the principal and professors, and even the architects are colored. Hampton employs white professors, and has a white man in charge. The total number of scholars at Tuskegee, including classes outside, was last year 1,948, 1,621 being students regularly enrolled. All but about one hundred of the regular students board and sleep in the grounds. Twenty-three hundred acres of land surrounding are owned by the institute and cultivated by the students, part being an experimental farm.

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The choir alone is worth traveling to Tuskegee to hear. The main hall is large and vaulted, the stage ample, acoustics fine. The great choir of more than one hundred and fifty students sat back of the speakers, who occupied the front of the stage. I was not prepared for such enchanting strains as burst upon us from unseen singers. The music was sacred, and some of the finest gems were sung. I have heard many of the fine choirs of the world, in the Crystal Palace, St. James's Hall, Rome, Dresden, Paris, New York, and elsewhere; seldom do I miss an oratorio

if I can help it, but never in my life did choral music affect me as at Tuskegee. Even the Russian choir in St. Petersburg I must rank second. The pure Negro voice is unique. The organ fortunately was very small. One felt there was some ground for preferring the human voice for praise, for even the finest organ lacks something when Negro voices swell.

Booker Washington is the combined Moses and Joshua of his people. Not only has he led them to the promised land, but still lives to teach them by example and precept how properly to enjoy it. He is one of these extraordinary men who rise at rare intervals and work miracles. Born a slave, he is today the acknowledged leader of his race—a modest, gentlemanly man, of pure, simple life and engaging qualities, supremely wise, an orator, organizer and administrator combined. Considering what he was and what he is, and what he has already accomplished, the point he started from and the commanding position attained, he certainly is one of the most wonderful men living or who has ever lived. History is to tell of two Washingtons, the white and the black, one the father of his country, the other the leader of his race. I commend to you his autobiography, "Up from Slavery," as companion to "The Life of General Armstrong."

"There were giants in those days," we are apt to exclaim, and lament their absence in our own age, but this arises from our failure to recognize the gigantic proportions of some of our contemporaries. Today is a king in disguise, Carlyle tells us. Hence our kings pass unnoticed until viewed in their proper perspective by one who has the gift to see and reveal the true heroes to the masses. Future ages are to recognize our contemporary, Booker Washington, the slave, as a giant, distinguishing the age he lived in, and General Armstrong, the pioneer, as another who can never be forgotten in the history of the Negro race. He will grow as he recedes. These men of our own day are hereafter to be canonized as true heroes of civilization, whose life work was neither to kill nor maim, but to serve or save their fellows.

In the task of elevating the Negro the part played by the Northern people, from the inception of the Hampton School idea to the present day, has been great. Not only have many millions of dollars been contributed, but many earnest men have

given and are still giving their personal services, giving not money only, but themselves to the cause. Among these there is one who deserves special recognition, Robert C. Ogden, of New York, than whom none was closer to General Armstrong from first to last, and who still serves as chairman of the Southern Education Board. It is only just that the North should cooperate with the South in the great task, for it is equally responsible for slavery.

Lest you separate, holding the view that there remains little more to be accomplished in the Negro problem, let me say that all that has been done, encouraging as it undoubtedly is, yet is trifling compared with what remains to be done.

The advanced few are only the leaders of the vast multitude that are still to be stimulated to move forward. Nor are the leaders themselves, with certain exceptions, all that it is hoped they are yet to become.

When you are told of the number owning land or attending school, or of the millions of church members, and the amount of wealth and of land possessed by the Negro, pray remember that they number ten millions, scattered over an area nearly half as great as Europe.

The bright spots have been brought to your notice, but these are only small points surrounded by great areas of darkness. True, the stars are shining in the sky through the darkness, but the sun spreading light over all has not yet arisen, although there are not wanting convincing proofs that her morning beams begin to gild the mountain tops.

All the signs are encouraging, never so much so as today. One is quite justified in being sanguine that the result is to be a respectable, educated, intelligent race of colored citizens, increasing in numbers, possessed of all civil rights, and who in return will by honest labor remain notably the chief factor in giving the world, among other things, its indispensable supply of cotton and, to no inconsiderable extent, of the products of cotton, while individual members gifted beyond the mass will worthily fill places in all the professions. Nor will the race fail to be distinguished from time to time in the future, as in the past, by the advent of

great men, fit successors of Frederick Douglas and Booker Washington.

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Meanwhile, my personal experience of the South, small as it is compared with that of many Northern men who have been from the first, and still are, leaders in the work of elevating the Negro, leads me to endorse the opinion of one of the best known and foremost of these, the Rev. Lyman Abbott, editor of *The Outlook,* who has recently declared that "never in the history of man has a race made such educational and material progress in forty years as the American Negro."—*The New York Age.*

ITEMS.

Senator Tate Also—He Rejoins his Fellow-Senator on the Other Side.—On the 29th of January, Senator T. I. Tate, President *pro tempore* of the Liberian Senate, succumbed before the death sentinel, thus reuniting with his friend and fellow-Senator, R. A. Wright, who passed over on the 6th of the same month. Senator Tate died about 9 o'clock Tuesday morning, after being confined to his room since Saturday before.

He was complaining for some time, but not until Saturday (26th) did he give up his post in the Senate chamber. He then called Mr. Williams, a medical dispenser, to give him some medicine. On Monday morning (28th) it was said that the Senator said that the young man did the best he could, but he would fail. On that morning he accepted prayers from the chaplain of the Senate. Soon he was out of his mind—out of his senses—and about 9 o'clock a. m. on the 29th the President *pro tempore* of the Senate joined the great number of famous men in the city of the dead.

The funeral took place from the Providence Baptist Church on the following day, Rev. C. A. Lincoln chaplain of the Senate, officiating. Senator A. B. Stevens delivered the valedictory at the grave. Senator Tate's remains were deposited in the grave by the side of his fellow-Senator, R. A. Wright.

Senator Tate was born on the island of Barbadoes about 65 years ago, and was brought to Liberia by his parents when he was about 18 years of age.

His loss is keenly felt in the Senate, in the State, and especially in Grand Bassa county, where he has so many times been honored by the people. Another strong man has fallen, whose place cannot easily be filled in the county.—*African League, February,* 1907.

WEDDING BELLS.—On the 23d of February, Prof. J. L. Morris, of Monrovia, and Miss Maud Lyon, daughter of U. S. Minister Ernest Lyon, were united in holy matrimony in the American Legation, by Bishop I. B. Scott, in the presence of a large number of people who were invited to witness the ceremony. Of course the occasion was celebrated in a manner consonant with the dignity of the bridal party. Professor Morris is a teacher in Liberia College, and one of the promising sons of Liberia. Thus an American woman becomes a Liberian. The bridesmaids were Miss Anabell Lyon, sister of the bride, and Miss Clavender Sherman. The best men were Mr. Harry Lyon, brother of the bride, and Mr. H. Dennis. Luncheon was one of the special features on the pleasant occasion.

On the 27th ult. another marriage took place in the diplomatic circle. It was that of Mr. G. W. Ellis, secretary of the American Legation, and Miss Clavender L. Sherman, daughter of the late Hon. R. T. Sherman, Secretary of War and Navy. The marriage took place at the residence of Mrs. C. M. McGill, the aunt of the bride, at 7.30 p. m. The nuptial knot was tied by Bishop I. B. Scott. Many distinguished persons were there to witness the ceremony and to extend their congratulations and good will to the happy couple.

Refreshments were served, and the merry guests dispersed. The bride is a classical graduate of the College of West Africa.—*African League, February*, 1907.

J. M. MILLS DEAD—A NOTED ARTHINGTON CITIZEN AND COFFEE FARMER.—We are called upon in this issue of our paper to chronicle the death of Mr. John M. Mills, of Arthington, one of the most prosperous farmers of that thriving settlement.

The deceased died at Monrovia, Saturday, about 5 o'clock a. m., February 2, 1907. His devoted wife, Mrs. Eugene Mills, to whom he had only been married about six months, and his daughter, Ellen Mills; Mr. J. J. Morris, his brother-in-law; Hon. Z. B. Roberts, Chief Justice of the Supreme Court of Liberia, and a host of friends were around his bedside.

The death of Mr. J. M. Mills shocked the entire community, to say nothing of the crushing blow to his young, loving wife. His mother-in-law, Mrs. Roberts, had just taken the steamer for Grand Bassa to see her family and people when this sad occurrence came.

He was buried on the 3d of February with appropriate services, mourned by his widow, his little daughter, and family relatives and friends. His remains now rest in Monrovia cemetery to await the final resurrection of the dead. Peace be to his ashes.

Mr. Mills was a strong supporter of the Baptist Church in Liberia, and his death will be felt throughout that denomination.

His widow and daughter and relatives have our full sympathey in their sad bereavement.—*The African Agricultural World, February*, 1907.

Senator Wright's Demise.—Senator R. A. Wright, who has been suffering for the past sixteen or twenty months of rheumatism, succumbed to the grim reaper about 1 o'clock a. m., January 6, 1907.

Although Senator Wright was in Monrovia, which abounds with doctors, yet it seems as if he did not have timely medical attention. It was on the morning of the 5th when Dr. W. C. Green visited the Senator, and according to his diagnosis, he pronounced the Senator to be in a very critical condition—that he was taking medicine for rheumatism, whereas his troubles were of the heart. The doctor prescribed for him, and directed that the Senator should have eggs for his food. The Senator grew weaker, and in the morning about 1 o'clock he gave up the ghost, and joined the countless number of the great immortal dead.

Thus ended the brilliant career of one of the greatest statesmen of Liberia. His death was a surprise and shock to the entire country. The sermon was preached by Rev. C. A. Lincoln, the chaplain of the Senate, in the A. M. E. Church at Monrovia, and the body was interred in Palm Grove Cemetery, where remarks of eulogy were made by Senator E. M. Cummings over the remains. The usual 13 guns for a Senator were fired from the fort, and the soldiers fired the salute at the grave.

Probably the career of no Senator was more brilliant than that of Senator Wright. He was called the Webster of the Senate.

He was born in Virginia, U. S. A., in 1861, and educated in that and adjoining States. He was true to his friends, true to his nation—a lover of his race. The nation has lost a great man.—*African League, February*, 1907.

Barclay and Dossen the Ticket—Whig National Convention.—January 11 was the day fixed by the Whig caucus for the National Convention at Clay-Ashland. The steam launch *Lone Star* and other boats were secured by the national chairman to convey the delegates to the appointed place.

Captain Hayes was in charge of the *Lone Star*, which swiftly glided up the Stockton creek into the St. Paul river, called at Virginia and took on board the Brewerville band, which furnished music for the occasion. She then glided on up the peaceful stream, the monotony occasionally being broken by a lively tune from the band. Soon all were at the famous settlement of Clay-Ashland, quartered principally at the residence of Mr. Cooper, the local chairman.

The band led the procession, consisting of Chairman D. E. Howard and the delegates, to the grounds, where a commodious platform was arranged for the occasion.

Chairman Howard introduced the proceedings by a pointed address. Among other things, he commended the farmers to their farms, which bring independence and safety to a nation. He then appointed a

committee on credentials. While that committee was out speeches were made by Hon. E. L. Parker, Colonel Capehart, Colonel Slight, and Prof. P. O. Gray.

After the report of the committee on credentials, the chairman resigned the chair to General Padmore while nominating addresses were made. Chief Justice Roberts, in a great speech full of praise for the President and the administration, put in nomination Hon. A. Barclay to succeed himself as President. This was seconded by Hon. A. B. Stevens, of Cape Palmas, in an able address. Then Hon. F. E. R. Johnson, in a speech consonant with the dignity of that gentleman, nominated Justice J. J. Dossen as Vice-President, which was seconded by Hon. E. M. Cummings, of Cape Palmas. J. H. Green, editor of the *African League*, nominated Hon. C. C. Brown, of Grand Bassa, which was seconded by a very forcible address by Hon. S. A. Ross, of Sinoe.

The chairman then appointed a very large committee on nomination. The report of the committee resulted in nomination by the Convention of Hon. A. Barclay as President and Hon. J. J. Dossen as Vice-President. The Convention also recommended to the Legislature to submit the proposed amendment of the Constitution to the people—that is, to extend the term of President, Vice-President, Representatives to four years, and Senators to six years, and to elect a Vice-President in case that office becomes vacant.—*African League, February*, 1907.

Not an Object of Charity; Bishop Grant's Estimate of American Negro—Financial Board of the African Methodist Episcopal Church in Annual Session.—"After forty-four years of freedom the American Negro is no longer an object of charity nor the ward of the nation," declared Bishop Abram Grant at the opening of the annual meeting of the financial board of the African Methodist Episcopal Church at the financial headquarters, 1541 14th street, this morning. "He is now a full-grown man, and as such must take a man's place."

Bishop Wesley J. Gaines, of Atlanta, Ga., led in the opening hymn, and Rev. J. I. Lowe, D. D., of Pine Bluff, Ark., made the opening prayer. Bishop Grant stated the object was to audit the report of the financial secretary, Rev. E. W. Lampton, D. D., and to attend to the financial work of the church in general. Rev. John Hurst, D. D., of Baltimore, was elected recording secretary, and the roll-call showed the following members present: Revs. T. W. Henderson, New York; John Hurst, Baltimore, Md.; Charles Bundy, Cleveland, Ohio; D. P. Roberts, Chicago; J. S. Flipper, Atlanta, Ga.; E. W. Williams, Birmingham, Ala.; G. W. Porter, Memphis, Tenn.; J. M. Conner, D. D., Little Rock, Ark.; A. G. Scott, Temple, Texas, and A. J. Kershaw, Monticello, Fla.

The following visitors were introduced: Bishops Wesley J. Gaines,

D. D., Atlanta, Ga.; William Benjamin Herrick, D. D., LL. D., Flushing, N. Y.; Revs. H. T. Johnson, Philadelphia, editor of the official organ; W. H. Heard, Atlanta, Ga., secretary of Connectional Preachers' Aid Association; John R. Hawkins, A. M., secretary of education, A. M. E. Church; George F. Woodson, dean, Payne Theological Seminary, Wilberforce, Ohio; J. I. Lowe, Pine Bluff, Ark.; G. W. Allen, Columbus, Ga., editor of the *Southern Christian Recorder;* L. H. Reynolds, Norfolk, Va., chief secretary of A. M. E. general conference; A. N. Brown, Norfolk, Va., and W. T. Vernon, register of United States Treasury.

Rev. Dr. E. W. Lampton submitted his annual report, showing that the receipts for the past twelve months had been $161,293.51, which had been disbursed as follows: Retained in the department for salaries of bishops, general officers, and general church purposes, $74,195.02; for education, $12,903.48; to church extension, $16,129.35; to the conferences for widows, orphans, and indigent preachers, $58,065.66. The report was itemized, and was attentively listened to by the members of the board and visitors.

Bishop Grant appointed the following committees:

Auditing—G. W. Porter, J. S. Flipper, A. J. Carey, and Charles Bundy.

Appropriations—T. W. Henderson, A. J. Kershaw, A. G. Scott, and J. O. Morely.

Buildings and Ground—J. M. Conner, A. J. Kershaw, and J. G. Shishuba.

Resolutions—John Hurst, J. S. Flipper, and A. G. Scott.

Rev. B. F. Watson, D. D., of Philadelphia, secretary of the church extension, delivered a short address.

Bishop Wesley J. Gaines in an address said that in the district over which he presided his people were making rapid progress. In Virginia, he said, the Negroes were purchasing homes, saving money, and educating their children, which was a good sign. "We are teaching them lessons of industry, honesty, and thrift," he said, "as we believe these will make honorable and upright citizens out of any people. We have a crusade against loafers of any race or color, because the idlers of both races cause all the trouble in this country, and I hope that steps will be taken by the lawmakers to get rid of them."

Bishop Derrick made a short address, in which he declared that the time had arrived in the history of the church where the preachers should receive better pay, and the church would have to do more to educate young men for the ministry.

"Our people are demanding an educated ministry in this country, and they are refusing to take the men who feel that all that is necessary is to open your mouth and God will fill it, and are asking for the man who has filled his head in some institution of learning for God to open. The age is demanding morality in the pulpit, and immoral men must be relegated to the rear where they belong."

Bishop Derrick declared that his people would have to work their way to civilization as other people had done, and he had no respect for any man who went around complaining about opportunities in this country when there are opportunities plentiful in waiting for some one to take them. He said the young Negroes would have to be honest, keep their word, and learn the value of time. "No man can succeed in this country who fails to keep his word and who fails to be on time."

Bishop Grant, who is called the sage of his race, offered some good advice to the young men along practical lines. He told them to be conservative, to make friends, declaring that firebrand speeches would not accomplish anything for the race. "Be cool, young men; study, be upright, and you will win. You must feed the mind and soul as well as the body. Keep up with the age in which you live."

The board took a recess until 3.30 o'clock.—*The Evening Star*, *April* 12.

Banquet to Dr. Blyden.—A most interesting function took place on last Thursday evening, the 24th instant, in Porter's Royal Hotel, at Wilberforce street, Freetown, when a committee of gentlemen, under the presidency of the Hon. J. J. Thomas, gave an elaborate banquet in honor of Dr. Edward Wilmot Blyden, whose official labors in the Colony are just closed.

No less than 28 representative guests were assembled to meet the doctor, who appeared adorned with the decorations of three nations of Europe by whom he has been honored, viz., England, France, and Turkey.

The Hon. J. J. Thomas, in toasting "Our Guest" in an eloquent speech, eulogistically made a cursory review of the career of Dr. Blyden from the year 1860, when he first became known to the British public, up to July, 1906, when he retired from the post of Director of Mohammedan Education in Sierra Leone, a period of over 46 years.

The doctor will now probably devote his time to purely literary work. Mr. Thomas, in his closing remarks, said that the function in the evening was to say in the Yoruba language *o ku isheh* (*i. e.*, well done) to Dr. Blyden, who had "reached by slow degrees, by more and more, the topmost rung of the ladder, but still grasping in his hand, not yet enfeebled by age, that banner with the strange device, 'Excelsior.'" But the most entrancing feature of the evening was the speech of Dr. Blyden, which was over an hour in delivery. At the opening of his remarks, Dr. Blyden said that for three reasons he was grateful for the function of the evening, which he regarded first as a recognition of his humble efforts to serve our race and country during 50 years; secondly, as a compliment paid by young men who had had no share in his labors, and therefore he accepted it as a sort of endorsement from posterity; and, thirdly, as an interesting departure

from the general course of history among the members of the race—for the African, like the Israelite, was no hero-worshiper.

In closing, he referred to the important peculiarity in which Africans differed from almost all the other aboriginal tribes with which European civilization had come in contact, and had eaten up, as an Upas tree destroying them by its diseases and fatally poisoning them by its vices, its drunkenness, and debauchery—such, for instance, as the red Indians of America, the New Zealanders and Australians—whilst the Africans in South Africa, face to face with the most aggressive and violent of European civilization, had shown an extraordinary vitality and multiplication, and that, unless killed by war or famine, they would keep up their numbers. God had enabled the Africans to survive all kinds of vicissitudes during a period of unexampled sufferings and cruelties, which no other race except the Jews had undergone. The protective and preserving supervision of the Almighty; His unwearying and sleepless vigilance over the African race will end only when there will not be a man left with Negro blood in his veins, and that would only be when—

> "The cloud-capped towers, the gorgeous palaces,
> The solemn temples, the great globe itself—
> Yea, all which it inherit—shall dissolve,
> And, like the baseless fabric of a vision,
> Leave not a track behind."

A full report of the proceedings will appear in some future issue.—*Sierra Leone Weekly News.*

The President of Liberia Goes to Europe.—His Excellency Arthur Barclay, President of the Republic of Liberia, left this port on Saturday morning, August 17, en route to Europe by the steamship *Eleonore Woerman*, of the Woerman Line. T. McCants Stewart, of the Monrovia bar; Joseph F. Copeland, typist, and a valet accompany him on the journey.

When the party left the government wharf on the steamboat *Cecil Powney* for the steamer in harbor, a salute of 21 guns was fired from the fort overlooking the sea. The President goes to London, England, upon matters of vital interest to the Republic. According to the constitution, the Secretary of State would act as President, there being at this time no Vice-President sworn into office since the death of Vice-President Summerville, although Judge J. J. Dossen is Vice-President-elect, but will not be sworn into office until January 1, 1908. By coincidental happening of events the Secretary of State, Hon. F. E. R. Johnson, is absent from the Republic at this time in Europe. Under these circumstances, the Hon. D. E. Howard, Secretary of the Treasury, who logically follows in succession in accordance with the constitution, has been commissioned as Secretary of

State *ad interim*, and therefore the duties of the Presidency devolve upon him.

The departure of the President at this time is not the first instance in the history of the Republic. President J. J. Roberts visited Europe in 1847, soon after the beginning of his administration. His mission was for the purpose of cementing a bond of amity between the "powers" and the infant Republic of Liberia. Growing out of the long dispute between the colony of Sierra Leone and Liberia concerning the boundary line, caused by the aggressions of British traders, President Benson visited London in 1862, for the purpose of fixing a delimitation to the disputed territory. Through Earl Russell he was successful in securing the rights of Liberia by an indeterminate settlement of this boundary question. President Roye went to London in 1870. This visit was fruitless of results, owing to the vacillating dispatches of Earl Clarendon and the tragic death of Roye in 1871.

From the time the first Anglo-Liberian Commission upon the delimitation of the northwestern boundary met at Monrovia, in 1862, until the date of March, 1882, when Sir Arthur Havelock, then governor of Sierra Leone, with several gunboats at his command, overawed President Gardiner, at the port of Monrovia, in forcing a frontier delimitation, which caused Liberia to lose the territory between Sherbro and the Mannah river, there have been constant efforts on the part of the Liberian government to prevent encroachments upon her northwestern boundary line. From 1885 to 1891 French aggressions have been made upon the Liberian territory, until the Franco-Liberian treaty was signed, December 8, 1892, which fixed the Cavalla river as the boundary between French and Liberian territory. New negotiations were entered into between France and Liberia in the years 1904 and 1905, because of the unsatisfactory phases of the Franco-Liberian treaty of 1892. In all of these movements which from time to time have affected the boundary question Liberia has been made the helpless victim.

This brief historical statement brings us up to the present condition of things, and the above-mentioned events, with recent developments upon this long-discussed boundary question, lead up to the necessity for President Barclay's present visit to Europe. It is, indeed, to be hoped that some definite and permanent solution to the question of delimitation of territory between this struggling Republic and foreign powers may be reached. Liberia is the only attempt at the development of a republican form of government among the vast population of Africa; and it does seem that the stronger nations of the world at this time should give this Republic an equal chance and fair play in the struggle to demonstrate the possibilities of this Negro State. The constant encroachments of other nations upon this strip of territory upon the west coast of this vast continent, all of which except this and Abyssinia is partitioned out among European powers,

show the spirit on the part of these nations to drive the darker races of the world from the face of the habitable globe. It is beyond all precedent that the executive heads of governments leave their important post of duty during the time of their incumbency, and shows the extremity to which this Republic has been brought from the declaration of independence up to the sixtieth anniversary of her national history. This has been brought about not so much from the paucity of men and the shortsightedness of the Negro statesmanship as from the world-grasping disposition of Anglo-Saxon civilization in the acquisition of territory. Liberia, under the circumstances, has produced as strong a class of statesmen as could be possible to any other race or nation under similar circumstances. We feel that there should be an intervention of the friendly powers at this crisis of our national history for the preservation of both the territory rights and international respect of this lone Republic upon the west coast of Africa.—*Liberia and West Africa.*

The Testimony of the Negro Farmers—Tuskegee Notes.—After Dr. Washington's address the farmers reported conditions in their districts. One man from South Carolina, owning a hundred acres of farm land and property in town, said: "I own two big stores, and I'll show you my seal of office." With that he took out a large notary public seal. "My house done whitewashed. Our school in town runs eight months, and in de country from six to seven months. Our church pay de minister a salary ob from $500 to $1,000, 'cording to de number in his family. We all want you, Dr. Washington, to come and see us. Colored and white, we bids you welcome." The land question is of prime importance for the Negro; in order to get ahead he must be able to buy the acres he tills, but in many localities white men will not sell to their colored tenants. Another great obstacle to progress is the mortgage habit. "Mortgages," one farmer said. "In one county they puts one mortgage on top of another—four mortgages on a cow and four on a man's one mule. What interest do we pay? Oh, anything! Anything from twenty to fifty per cent., whatever they's a mind to charge us." One of the exhibits at the conference was the Jesup agricultural wagon, a school on wheels, which, during the twelve-month of its operation, has been going to the farmer in his field and showing him then and there wise methods of plowing and planting. The conference declared itself on intemperance and gambling, and there was a manifest desire on the part of the colored people to enforce the law themselves against their offending fellow-negroes. One of the most serious charges against the Negro in Thomas Nelson Page's article in the current *McClure's* is that the Negroes shelter the colored criminal because he is a Negro, and refuse to consider that they must give him up to the law because he is a

law-breaker. Mr. Page's article appeared five days after the Negro farmers at Tuskegee put themselves on record as being determined to do their part in bringing the Negro criminal to justice.—*Christian Work and The Evangelist.*

Improvement in Liberia.—Consul General Ernest Lyon, of Monrovia, reports as follows concerning what he describes as "a new commercial era" for Liberia:

"The year 1906 marked a new era in the commercial, financial, and industrial activities of Liberia. At the close of the last fiscal year the financial condition was gloomy, brought about by the decrease in the quantity and value of the coffee crop, and also of the piassava fiber, the principal article of export in the leeward counties, and by interior tribal disturbances. The financial life of the Republic was in the hands of the local merchants, who acted somewhat in the capacity of the government brokers, making large profits on the sale and negotiation of government drafts.

"In 1905 the government accepted a proposition from an English company, operating as the Liberian Development Company, by which a loan of nearly half a million dollars was secured at 6 per cent. interest. By the terms of the agreement this amount was to be applied in buying up all the existing treasury notes outstanding, especially those accepted as legal tender for customs duties, to furnish working capital for a bank, to the construction of roads, and to meet pressing obligations in the Republic, etc.

"There came an apparent boom in business circles, manifested in the enlargement of private warehouses, in the erection of new buildings, and in the opening of new business houses. For the year 1906 there were decided increases in the volume of trade as represented by the imports and exports of the country. The receipts of the customs department, heretofore paid in government certificates, but now in gold, have increased. All government obligations are being met promptly in cash instead of in scrip, hitherto negotiable only at a large discount, and a better feeling seemingly prevails, among government officials at least.

"The government was previously deprived of banking facilities. The local merchants made large sums in discounting government notes, and foreign drafts were at a premium. A branch of the Bank of British West Africa (Limited), under an English agency, is now in operation. One of the conditions upon which the loan was made in Liberia by the Liberian Development Company places the customs department under European supervision. Two customs officers of the British government, recommended by the British foreign office, are employed by the Liberian government as inspectors of customs. The chief receives a salary of about $5,000 per annum and the assistant about half that sum. The business of the chief is to develop the cus-

toms resources, to punish smugglers, to enforce the law against smuggling, and, with the approval of the Liberian Secretary of the Treasury, to make such rules and regulations as will place the customs on a better and more paying basis. The increase of revenue from this source has been gratifying to the authorities. For the first time in the history of the Republic the laws bearing upon the customs department have been codified and are now available.

"The government revenue from all sources in 1905 was $295,647, and for 1906, $357,433. The revenue from customs receipts increased from $261,780 in 1905 to $295,515 in 1906.

"The officials of the Treasury Department anticipate that within four years the customs collections will almost double, and that with this and other incomes of the government there will be no difficulty in meeting the financial obligations."—*Liberia and West Africa.*

Immigration.—There has been no immigration of colored people from the United States to any appreciable extent. The number of those who came during the year 1906 will hardly exceed 50. This failure is due largely, perhaps, to a lack of direct transportation between the two countries.

Liberia offers abundant opportunities to farmers with small capital, who possess the necessary thrift, energy, and initiative genius. A number of such farmers, with definite aim and under intelligent direction, could soon create a trade in native fruit or other agricultural products which would command export value. No attention whatever is paid to the cultivation of fruits in Liberia, although the climate is adapted to their production. It is difficult to duplicate the Liberian orange for size, flavor, lusciousness, and sweetness anywhere. The palm tree, whose fruit is manufactured into oil and other things, which is one of the most valuable trees in West Africa, is indigenous. It grows better and yields more abundantly under proper cultivation. Its products are among the chief articles of export, and yet it remains uncultivated and uncared for. The genius of the intelligent farmer would soon extract a fortune from improved conditions.—*Daily Consular Reports.*

A Former Brooklyn Lawyer Starts a Bar Association in Monrovia.—News comes from far-off West Africa of the institution of a bar association in Monrovia, Liberia, in the organization of which a former Brooklyn attorney, a Negro of fluency, confidence, and industry, has had a large part. It is called the Liberian National Bar Association, and its inaugural meeting was held in the Senate chambers at Monrovia, on January 2 last. Its first secretary is T. McCants Stewart, who formerly lived and practiced his profession in this

borough. Mr. Stewart was also a member of the Brooklyn board of education, having been appointed to that place by Mayor Chapin. Anomalously enough, he was a Negro Democrat.

It is now several years since Stewart gave up his residence in Brooklyn. He first went to Honolulu, Hawaiian Islands, but afterward removed to Montserrado county, Liberia, where he now practices law. The formation of a bar association, national in its scope, had been mooted for a long time in Liberia, but it did not come to a head until in September last, when T. McCants Stewart, before the members of the bench and bar, delivered an address in which he urged that the matter be taken up and disposed of during the legislative session, when lawyers from all parts of the Republic would be in Monrovia.

At the close of the court term, a meeting of the members of the bar was called by Judge A. J. Matthews, of the Court of Common Pleas, and the immediate organization of an association was decided upon. A committee to draft a constitution, selected by Judge Matthews, immediately got to work and handed in a report to the next meeting of the bar, which was on December 18 last, and the association was thereupon incorporated by the legislature.

The proceedings and addresses at the inaugural meeting, recently published, have reached friends of Lawyer Stewart in this borough, and a perusal of the pamphlet indicates that the new bar association in that far-off part of the west coast of Africa is made up of a number of active attorneys, of which the former Brooklynite, T. McCants Stewart, is not by any means the least.—*New York Age.*

We regret to learn that Liberia may ultimately become a part of British West Africa. The country was settled by Afro-Americans, but from the development point of view it has not been a success. We know of no good reason why it should not have been. The country is very rich in resources. But the administrators of the country should have calculated upon having more trouble than they could manage when they borrowed more money from British financiers than they could repay. It is never justifiable to contract a loan unless it is plainly to be seen how it can be repaid, with ample profit for the use of the money by the borrower. The present government of Liberia appears to be wise and conservative, but the mistakes of former governments may not be easy to overcome. We hope the Republic will be able to weather the storms that hover about it, and that it will take on a progressive development which has not characterized it in the past.—*The New York Age.*

President Barclay left for Europe on the 17th of August last.—*The Lagos Weekly Record.*

PRESIDENT A. BARCLAY, of the Republic of Liberia, prior to leaving for Europe last month, administered the constitutional oath of office to Hon. D. E. Howard, Secretary of the Treasury, as acting President of Liberia during the stay of President Barclay in Europe.—*The African Agricultural World.*

OUR PRESIDENT IN EUROPE.—The last mail steamer brought the news of the safe arrival of President Barclay and suite in England. Many high conpliments are paid him by the English press and people.—*The African Agricultural World.*

PROFESSOR T. MCCANTS STEWART accompanied President Barclay to Europe on the important mission. Mr. Joseph F. Copeland also attends the President on his European mission.—*The African Agricultural World.*

HIS EXCELLENCY PRESIDENT BARCLAY and suite are in Paris, France, where they were very cordially received by the President of France. The President and suite will leave Europe for Liberia on or about October 10.—*The African Agricultural World.*

SEPTEMBER 9.—The King received Mr. Barclay, the President of Liberia, and Mr. Johnson, the Liberian Secretary, in state at Buckingham Palace today.—*The Lagos Weekly Record.*

REFERRING to the reception by H. M. the King to Mr. Barclay and Mr. Johnson, yesterday's *Times* publishes an article on the progress of Liberia, saying that with a tranquil population and orderly Government there seems a good reason to hope that the Republic will now rouse itself to a more vigorous life, and perhaps, after all, justify some of the expectations of its founders.—*The Lagos Weekly Record.*

THE President of Liberia, who is on a visit to England, has agreed with the Imperial Government to establish a Liberian police force of 400 men under the British officers, to patrol the Anglo-Liberian frontier, to prevent the raiding which has hitherto proved incessant. It is hoped that in this way all difficulties will be removed. The President goes to Paris shortly to arrange for the delimitation of the Franco-Liberian boundary.—*The Lagos Weekly Record.*

PRESIDENT ROOSEVELT'S TIMELY TALK TO COLORED MISSISSIPPIANS.—The real incident of the President's recent trip through

Southern canebrakes, at least to one-seventh of the country's population, was not the hunting and bagging of bears, or other varieties of wild game, big or little. An interesting feature of the hunt, however, to proud Afro-Americans was the presence of more than one Nimrod, who gave both color and life to the chase. In his mission of sport and recreation it is refreshing to know that the President did not overlook his sable subjects, but was thoughtful enough to include the colored brother on his bear and wild-boar hunt program.

But what does the thoughtful citizen of color care for the consideration mentioned, by the side of the attention the President paid to the race on a more creditable and interesting scale, to wit, his visit to a Negro town and his address to its population, gathered at the railroad station to see and hear him on his homeward trip. It was not the first time the President addressed a colored audience in the South, but it was the first time he had done so in a black man's town, where the homes, shops, and business houses are all owned by Negroes, and where they live under a municipal government of their own. Mound Bayou, Mississippi, is the town in question, and the matter and ring of the President's speech there should be reproduced and re-echoed far and wide. The visit and speech of the President were alike characterized by brevity, and the latter was as follows in full:

"It is a great pleasure for me to see you, and I have heard much of the prosperity of your town. I am glad to learn that you have not permitted a saloon in the limits. The law can give absolute equality of treatment, absolute justice before the law, to all men, big or little; it should treat them all alike. But after the law has done its part it remains true that the fundamental factor in any man's success in life is his own character, his own capacity for work, for doing justly by his neighbors and in getting justice from them in return.

"I congratulate you upon the evidence of prosperity that even to-night I can see here and upon what I have heard about you. There is no royal road to citizenship or to success in life. If a man is a good bread-winner, if he works hard and faithfully if he is thrifty, and if he tries to save money, if the woman is a good housewife, if she does her part, then that man and that woman will achieve success in life. No one can give it to them from without.

"I welcome all that I have learned about this town. I am glad to see the children here. I hope you will see them well brought up, that you will have good schooling for them, and yet that you will remember that no school can entirely take the place of the home teaching. The father and mother have to do their duty to the children, for the teacher cannot wholly take their place. Teach them reading and writing, but also teach them to do well industrially."—*The Christian Recorder.*